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PUNJAB AND N.-W.F.P. JOINT PUBLIC SERVICE COMMISSION, LAHORE

Combined Competitive Examination for Recruitment to the Punjab Civil Service (Executive Branch), Punjab Tehsildar Service and N.-W.F.P. Civil Service (Executive Branch) 1953.

ENGLISH ESSAY

Time allowed : 2 *hours* *Maximum Marks* : 50

Write an essay on any one of the following subjects. Your essay should not be less than three pages but you shoulc remember at the same time that it is not quantity that counts.

(*a*) The Co-operative System as a panaces for economic ills.

(*b*) Citizenship in the complex world of today.

(*c*) A study of history is an essential part of general education.

(*d*) Amdition is the "staff" of life.

(*e*) On Books and people that have given you delight.

(*f*) On "cultivating your garden "—(of thoughts).

(*g*) On the simple pleasures and "compensations" of life.

(*h*) On cultivating a habit of reading.

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ENGLISH GENERAL

Time allowed : 3 hours *Maximum Marks* : 100

Please attempt Question I and four other.

I. Make a precis of the following in about one-third of its present length or less.

In this matter of population we are on the hours of a dilemma. For what is good for us in one way is bad in another ; and what is bad in one way, in another is good. Biologically and historically speaking, the large family is more normal than the small. A woman who has borne five or six children is "nearer to Nature" than one who has artificially restricted the number to one or two. In countries where the birth-rate is sharply declining, there has been, during the last forty years, a marked increase in the incidence of neurosis and even of insanity. In part this increase is attributable to the industrialisation and urbanization with which, in modern times, a falling birth-rate has always been associated; in part, to the fact that birth control has created patterns of sexual and familial life which are in some way profoundly unsatisfactory to adults and children alike. Wherever biologically normal behaviour has been sacrified to modern civilization, we find ourselves growing hungrier, less free and in acuter danger of being involved in war and revolution. On which of these two horrors shall we choose to be impaled ? To my mind, the first is the lesser evil. Over population, with its accompaniments of extractive agriculture, tyranny and mass murder, can cause irreparable disasters. Of the bad psychological consequences of birth control some perhaps may yield to appropriate medication, others may be prevented, by appropriate social arrangements, from ever arising.

Departure from biologically normal behaviour is always dangerous, but the dangers involved in birth control are not so great as those which arise when individuals retain their natural breeding habits in a world where hygiene, insecticides, anti-biotics and false teeth have radically changed their natural dying habits. If we interfere with the forces that being death, we must also interfere with those that bring life Otherwise we shall have over population, an unfavourable relationship between man and his environment, wholesale extermination. Given savage systems, aureomycin and plastic dentures, contraception becomes a necessity and the adoption of a world population policy, a matter of the most urgent importance.

II. Translate the following into idiomatic English: -

خدا نے ہر قوم میں نیک افراد بوی پیدا کیے ہیں - آپ نے خدا ترس کتا بھی ضرور دیکھا ہوگا - عموماً اس کے جسم پر تپسیا کے اثرات ظاہر ہوتے ہیں - جب چلتا ہے تو اس مسکینی اور عجز سے کہ گویا بارِ گناہ کا احساس آنکھ نہیں اٹھانے دیتا - دم اکثر پیٹ کے ساتھ لگی ہوتی ہے - سڑک کے بیچوں بیچ غور اور فکر کے لیے لیٹ جاتا ہے - اور آنکھیں بند کر لیتا ہے - شکل بالکل فلاسفروں کی سی اور شجرہ دیو مانس کلبی سے ملتا ہے - کسی گاڑی والے نے متواتر بگل بجایا - گاڑی کے مختلف حصوں کو کھٹکھٹایا - لوگوں سے کہلوایا خود دس بارہ آوازیں دیں - تب آپ نے اپنی مخمور آنکھوں کو کھولا - کسی نے چابک لگا دیا تو آپ نہایت اطمینان کے ساتھ وہاں سے اٹھ کر ایک گز پرے جا لیٹے اور خیالات کے سلسلہ کو جہاں سے وہ ٹوٹ گیا تھا، وہیں سے پھر شروع کر دیا - کسی بائیسکل والے نے گھنٹی بجائی تو لیٹے لیٹے ہی سمجھ گئے کہ بائیسکل ہے - ایسی چھچھوری چیزوں کے لیے وہ راستہ چھوڑ دینا فقیری شان کے خلاف سمجھتے ہیں -

III. Give a vivid and dramatic pen-picture of one of the following. The answer not to exceed two pages of your answer book.

(*a*) A traffic accident. (*b*) A dust-storm. (*c*) A railway station just before the departure of the train.

IV. Explain the following phrases and illustrate their correct usage in a sentence each :—

To burn the candle at both ends ; To play the dog in the manger ; To run with the hare and hunt with the hounds ; To see red ; To play the sedulous ape ; To speak with the tongue in the cheek ; To take with a grain of salt, To keep one's fingers crossed ; To touch wood ; To rub some one the wrong way.

V. Comment briefly on the central idea of the following poem. A paraphrase of the poem is not requir-ed :—

When I have fears that I may cease to be ;
Before my pen has glean'd my teeming brain ;
Before high-piled books. in charactry ;
Hold like rich garners the full-ripen'd grain ;
When I behold, upon the night's starred face ;
Huge cloudy symbols of a high romance ;
And feel that I may never live to trace ;
Their shadows with the magic hand of chance ;
And when I feel, fair creature of an hour ;
That I shall never look upon thee more ;
Never have relish in the fairy power !
Of unreflecting love ; Then on the shore ;
Of the wide world I stand alone, and think ;
Till love and fame to nothingness do sink.

VI. Write short paragraphs on the distinction that you will make between each of the following attributes of a potential Government Officer :—

Moral integrity and pseudo-religiosity.
Technical ability and bluff.
"Dignity and bossiness."
Soeial poise and sycophancy.

———

Solution

(c) A study of history is an essential part of general eduction.

Ans. History is a faithful record of what man has done in the past. It is not a mere chronology of events made interesting by the jugglery of words. Any record of past events, however faithful it may be, is liable to be exaggerated for the good or for the bad. Nevertheless this is no reason to minimise its importance. In the modern world History is regarded as a science, a systemetised knowledge of man's successes and his failures in the past. In the present state of man's intelligence nothing is accepted as the gospel truth without being subject to a test of criticism and are only acceptable if they stand this test of commonsense and credulenee. History, therefore, tries to sift the facts and eliminate things that are merely probable. What remains after such eliminations constitutes History.

History as a branch of knowledge can be classified into classes according to the mode of presentation of the writer. There are historians, such as Macaulay, who construe and represent History to uphold a theory and justify prejudices. This kind of History, though not History in its true meaning, is not altogether devoid of its advantages. They unroll before us the past of man in an enthralling manner. Though exaggerated and prejudiced they nevertheless have a basis. What is required in reading such History is that the student should keep his sense of criticism alive and subject whatever he reads to his own personal judgment and common sense. This kind of History is called literary history and it has one great

advantage : it enlivens memory and the impression created on the mind is everlasting.

History in modern times is presented on different lines. This kind is well illustrated by another great historian who explains : "Grecian history is a poem ; Latin history a picture ; Modern history a chronicle". The modern writer goes deep into the discovery of facts, weighs them on his own balance of common sense, examines them without bias and prejudices and tries to present to the reader facts as they most probably were. This kind of history may not be as interesting reading as literary history. It may at times also be dull. Here, the student has to use his imagination and supply the picture to the facts before him.

History, as it is written in modern times, takes account of the various aspects of the life and activities of the nation or the region with which it deals. It is no longer a mere chronicle of wars and dynastic changes, of revolutions and rebellions, but of all aspects of human life, political, intellectul, religious, social economic and industrial progress. The scope of history has become wide and its field has become so extensive that the study has become specialised. It has, therefore, been split up into innumerable departments and special and energy is directed towards their proper estimation and enquiry.

Whatever the type of history, imagination or factual, literary or chronicled, accounts of travellers or court writer, biographies of kings and nobles, the utility of reading it is great. History teaches us how our forefathers achieved glory and success and how they retained it, how they fell into pitfalls and were destroyed. By studying history we can avoid those pitfalls, steer clear of the mistakes made by them and try to adopt the good and glorious in them. Histoy is the best school of acquiring knowledge and wisdom. Its study always endows us with practical wisdom. "If no use is made of the labours of the past ages, the world must always remain in the infancy of knowledge.

History is valuable to us in many other ways. It shows us the path of practicality under certain circumstances.

It stands as the beacon light before the failing wisdom of mankind. It provides us with examples and ideals and gives us hope and inspiration in the pursuit of similar objectives.

Past records of national activity fill us with national glory and self-respect and we learn of the heights of moral and intellectuall elevation that our forefathers had reached. We know what we had been and with that knowledge as our guide and inspires try to regain the glory that was once ours. A nation who aspires to prosperity and greatness must never forget its past. Forgetting the past makes us unconcerned about the future. History reminds us of the past and thus calls upon us to build the future. A people without a history is at a disadvantage as compared to those who have a past.

"Truth is stranger than fiction"—so goes the saying. The realism in history is what attracts and demands attention of men. It should indeed be a compulsory subject in all schools.

———

(*h*) **On cultivating a habit of reading.**

Ans. (1)

I wish that when (if ever) I am eighty years old, and have long retired from my profession of teaching, I may still retain my love of books. I first acquired the habit of reading just before the time when I took my degree, at twenty years of age, and since then not a day has passed in which I have not added to my store of knowledge. I wish to tell my readers that learning foreign languages is a source of great joy, and with a moderate effort each one of you ought to be able to mas er two or three modern languages. This is not for the sake of displaying erudition, but for the sake of an inner wisdom and abiding peace that is the result of cultivation of disinterested knowledge.

Each one of us has read some play of Shakespeare's and thinks that he knows it thoroughly. Yet if we begin to read any discussion of a play of Shakespeare,—say *Othello*—we find that there are many points we have overlooked or forgotten. What is the right thing to do ? Sit down in a chair and read through the play once again. It will take you at the most an hour and a quarter, but what a joy what will be !

When I was in England, I once used to travel by train twice or thrice a week to see a dearly loved friend who was lying ill in a sanatorium. I used to take some books with me to while away the tedious journey, and in this way I read many books, including Plato's *Republic*, which I read more than once. This, it seems to me, is the way to acquire and cultivate the habit of reading. It is worth while to set apart an hour or so every day for the mere acquisition of knowledge. In this hour we are surrounded by an air of enchantment, and the disappointments of life fall away from us.

(2)

He who is fond of reading cannot help possessing a library. It is not necessary to have much money for having a good library, nor will I advise a student, while he is a student, to buy costly books. One may have only a few books, but he should read them lovingly and well.

Nor are my book shelves teeming o'er
With priceless tones of ancient lore.
My books are friends with broken backs,
Dog-eared leaves and well-thumbed pages.
Not left undusted on the racks,
But my true comrades down the ages.

Suppose a student has seventy rupees to spare for buying books, besides his texts, which books should he buy ? Sir W. Robertson Nicoli has made a list of books for general reading, which, I hope, will interest my readers. The cost of purchasing all these books is not more than seventy rupees.

Reference Books

English Dictionary, Chamber's
Encylopaedia Everyman's (Dent) 12 Vols

Essays and Belles Letters

Emerson's Essays, Everyman's
Bacon's ,, ,,
Lamb's ,, of Elia ,,
Holmes' Autocrat at the breakfast Table Everyman's
Carlyle's Essays (2 vols.) Everyman's
Macaulay's Essays ,, ,,
Ruskin's Sesame and Lilies ,,

Fiction

Sir Walter Scott

Ivanhoe. Everyman's
The Heart of Midlothian. Everyman's
The Antiquary
Rob Roy

Jane Austen Everyman's

Emma ,,
Pride and Prejudice ,,

Dickens

Pickwick Papers ,,
Nicholas Nickleby ,,
Martin Chuzzlewit ,,
David Copperfield ,,

Thackeray

Vanity Fair ,,
The Newcomes (2 Vols.) ,,
Esmond ,,

Charlotte Bronte

Jane Eyre Everyman's
Villette ,,

George Eliot

Scenes of Clerical life	Everyman's	
Adam Bede	,,	
Silas Mariner	,,	

Nathaniel Hawthorne

The Scarlet Letter	,,
The Blithedale Romance	,,

Anthony Trollope

Barchester Towers	,,
Doctor Thorne	,,
Framely Parsonage	,,
The last Chronicle of Barset	,,

Blackmore

Lorna Doone	,,

Daniel Defoe

Robinson Crusoe	,,

Jonathan Swift

Gulliver's Travels	,,

Poetry

Shakespeare's works
Palgrave's Golden Treasury
Milton's Poems
The Poetical Works of Burns
Poems of Wordsworth
,, ,, Coleridge
,, ,, Byron
The Poetical Works of Keats
Poems of Shelley
Longfellow's Poetical Works
Poems of Tennyson
,, ,, Robert Browning
,, ,, Matthew Arnold
,, ,, Christina Rossetti
,, ,, William Morris

The Edition of the Poets recommended is the World's Classics Edition, published by the Oxford University Press, at the price of two shillings per volume.

Biography

Boswell's Life of Johnson. 2 Vols. Everyman's Library

Lockhart's Life of Scott. 2 Vols. Everyman's Library

Carlyle's Life of Sterling : World's Classics Library

Mrs. Gaskell's Life of Charlotte Bronte. Everyman's

Miscellaneous

Montaigne's Essays : World's Classics : 3 Vols.
Cervantes' Don Quixote ,, ,, : 2 Vols.
Homers' Odyssey Everyman's
Darwin's Origin of Species : World's Classics

Of course this list is not exhaustive. If I had to build my library on this model, I will cross out some of the fiction and add the *Republic* of Plato and his Socratic Dialogues, and include the plays of Aeschylus, Sophocles, and Euripides. Each man should vary the library according to his tastes and training. But from the above list it will be clear that it is not difficult for a student to possess a decent library at a small cost.

I have praised the habit of reading. But there is reading and reading. Books are mere machines to think with, and should never be made a substitute for serious thought and observation. They are like telescopes and microscopes, with whose assistance we can see wonders, but which should not make us neglect our eyes. On this point a quotation from the writings of Lafcadio Hearn will not be out of place. He condemns reading for amusement, and says :—

"The habit of reading for amusement becomes with thousands of people exactly the same kind of habit as wine drinking or opium smoking; it is like a narcotic, something that helps to pass the time, something that keeps up a perpetual condition of dreaming, something

that eventually results in destroying all capacity for thought, giving exercise only to the surface parts of the mind, and leaving the deepest springs of feeling and the higher faculities of perceptions unemployed...the result of all this reading means nothing but a cloudiness in the mind. That is the direct result. The indirect result is that the mind has been kept from developing itself. All development necessarily means some pain : and such reading as I speak of has been employed unconsciously as a means to avoid that pain, and the conseqnence is a trophy."

———

(g) **On the simple pleasures and compensations of life.**

Ans. Each one of us has a hobby for his leisure and so have I. When we are tired of our routine work at school or college, we play games to refresh ourselves. All work and no play make Jack a dull boy. I believe in this saying and have ever since my boyhood been fond of gardening, cycling and photography. I combine pleasure with profit and I do not see why others should not.

I have a passion for gardening. I remember distinctly that it was during the cholera days that my parents packed me off to my maternal uncle's house in a wayside village. I was then only nine when I saw my maternal uncle supervising his labourers or taking a turn at work. I insisted upon having a set of tools for myself. Gardening provided me a holiday from books and I took to it with a rapture akin to Wordsworth's love for mountains. It was my first love. Gardening is a very good hobby. It gives me lot of exercise to dig, to sow, to tend plants, to water them and to lop off the sickly twigs. I feel proud of my wonderful achievements. Is it not wonderful to sow a tiny seed and reap a fully grown plant ? I grow my own vegetables and fruit and thus am assured of a fresh and healthy supply. I invite my friends and they compliment me on my venture and taste. Last year I exhibited my Chrysanthemums in the Punjab Flower Show and got

a second prize for the pure white variety. As a practical gardener I have come to acquire a wealth of information regarding the selection of seeds, the times of sowing and harvesting, etc. I can challenge a student of agriculture to test my knowledge ; I am sure I shall acquit myself well. Gardening keeps me away from foul-aired cinema halls and dusty thoroughfares. I bask in the rays of the sun, listen to the warbling birds and suck out cheerfulness from them. I save what my friends mis-spend and whatever I spend gives me a very good return. Nature is bountiful to her votaries.

Cycling is a recent hobby. As a child I had a hobby-horse to ride but no tri-cycle. I think my parents were either too poor to get me one or too nervous lest I should break my bones some day. Unknown to them I had many furitve rides on my friend's cycles and these stolen moments of ecstasy were always looked forward to. When I joined college I could not repress my desire to own a 'machine' or a bike of my own. The collegians's field of activity is vast and divorced from my garden I had to fall back on another prop to kill time. The highways, the playgrounds, the places of picnic are all out of the reach of a pedestrian and the strict traffic rules make it heroic, if not suicidal, to ride two on a bike. Gardening was my hobby before but it has been superseded by my second choice. It is useful in its own way. As a means of transport it is the poor man's Ford cad—and a student is always poor. It requires no regular looking after and is always ready through pouring rain or knee-deep mud .In the colleges cycling is encouraged as a sport and if I can qualify myself as a 'star' I may even distinguish myself in the international sphere. Gardening was a physical exercise, cycling lends me wings. I feel like the wind and the birds. When forgetful of the world and its seething turmoil I ride on my bike I fly, as it were, in space. Beeching, the poet, has a beautiful little poem on the subject. It is entitled "*Coming down hill on the Bicycle.*" I hope you will appreciate his point of view. If you cycle up a hill and return, you fly like a

bird : for a minute or so you transcend your being. Although the joy is brief, yet it is worth while having.

> "*Alas, that the longest hill,*
> *Must end in a vale ; but still,*
> *Who climbs with toil, whereso'er,*
> *Shall, find wings waiting there.*"

Who could have thought of the philosophic teachings of cycling !

This brings me to my latest find, photography. I do not exactly know how I came to love it. My friends have cameras and they are always keen on *Shooting* men or objects with their clicks I caught its infection and the contagion spread and transplanted all. It must have been the novelty and the fun of the whole thing. You look at an object ; fall in love with it and you want it. Your camera comes to your aid and you can carry with you a copy of it. A gifted person's imagination serves him as a good substitute but then such gifted persons are rare. Moreover, you should have the power of recollecting emotions in tranquillity. There are other unique moments in our lives of which we cherish not merely a memory but a living pictrue. Old photographs speak to us in what the poet calls "an inarticulate voice". I have a 2-year old impression of myself and I smile whenever I look at it. Am I that child ? Photography is an art also and if I successfully go through the mysteries of the 'dark room' I may, after my student career, set up a studio of my own.

From gardening to photography is a long story. Sometimes I regret why I took up photography so late. There are many, many scenes in my life which I would have liked to preserve. I once saw a girl in Venice standing in St. Dark's square with pigeons all round her, some perched on her shoulders. The other day I saw a beautiful face at the Regal and though I remember it now where shall it be next year ? I wish people allowed me to photograph

(or shoot) them when I go to them and say : You are so beautiful, may I shoot you with this camera ?

———

(*d*) **Ambition is the "staff" of life.**

Ans. *Introduction—Ambition is an inspiration to life—Ambition creates problems—How to chose a goal—Conclusion.*

Ambition means the fixing of a goal as the end of one's life and then sincerely and diligently striving to achieve that goal. But the very idea that man should fix a high goal for himself leads to. its being looked as something not very good and praiseworthy. Some peopie decry and the ambitions like Brutus did ceaser.

Be as it may, everyman has an ambition in life. It therefore necessarily implies that ambition is a desirable thing. What is not desirable is a bad ambition. Ambition can both be a vice a virtue. When an ambition seeks to do good to others and serve society and a nation it is noble and virtuous. When, however, it seeks the promotion one's selfish motives at the cost of others it is evil and vice.

To have an ambition is to lead an active life. One who has ambition seeks its fulfillment and strives to reach its goal. He brings into use his various constructive faculties with which God has bestowed him. He believes in the saying :

"The heights by great men reached and kept
Were not attained by sudden flight"

He works hard and sincerely and ultimately finds his hard work being repaid.

But to have an ambition poses a number of problems and difficulties. Our basic necessity of life is food and clothing and our first duty is taking care of those who are near and dear to us. We have therefore to earn a living.

But at times this duty may go contradictory to our urge to do something different and yet the force of circumstances may not allow us to do what we might wish to. We are, therefore, at times called upon to make a sacrifice of the one for the other.

As for my own ambition, I am still at that stage of considering things where everything is heavy and a definite decision is not possible to make. I know I have earn a living and to act as a support to my parents when they grow old. However, one thing is certain. I am determined to do something and live my life in a way so that I have the satisfaction of having lived a life not only for myself but also for others ; for my neighbours, for the society I live in and above all, for my nation and country. I am therefore faced with the problem of charting and a line of action for myself where I can earn a living as well as do something useful and worthwhile.

There are two courses which I have often considered adopting for myself. One is the profession of a doctor. As a doctor, while I can have a good source of earning a living, I can also be of use and help to others. One thing that I shall have to avoid doing as a doctor will be to have money-making as my only concern. But unfortunately I have never been attracted very much by this profession. Also, I have never been a student of science and hence the profession of a doctor, though good and noble in itself, is out of the question for me.

The other profession that I have at times considered for myself is that of a teacher. I would wish to be a seeke after truth and knowledge and to impart what I know t others. I would wish to see the development and expan sion of young minds under my care. to make them usefu members of society and future leaders of the nation. would like to make my own little contribution to th increase and expansion of learning and knowledge.

But there is one very discouraging aspect of the life c a teacher ; the drudgery and poverty. Although the nobl work of a teacher is attractive to me the idea that I sha

not have enough to live a happy and comfortable life sometimes dampens my spirits. Although it is my desire to be a teacher but who can say that this not very encouraging thought may lead me to compromise with my ideals and I may be obliged to take up an occupation which may not be akin to my ambitions.

Whether I be a doctor, a teacher or something else, there is one thing I shall certainly do. In whatever capacity I may be, my first aim would be to serve my country and my people. The greatest service to God is to serve His humanity. This will for all times be the guiding principle of my life. Who can say this will not in later years become my ambition ?

———

(*e*) On Books and People that have given you delight.

Ans. (1)

Only those men can be influenced by books who love knowledge. They must not necessarily dedicate themselves to the things of the mind but they must realize the value of knowledge. Knowledge is more permanent than the pleasures of the emotions, which, in their very nature, are unstable. And sensual pleasure is the briefest of all experiences. So knowledge must be preferred both to the pleasures of the affections and those of the senses.

We feed the body several times a day. We must feed the mind equally regularly, and we cannot do that if we do not possess books. Nobody has the right to say that he is too poor to buy books. Everybody should study new and second hand catalogues from booksellers, and hunt for cheap secondhand books in the bookshops. All of us naturally and rightly feel very proud of our private library, however small. It is good to set apart a certain proportion of our income and call it the "Book Fund." It we do not draw upon it for any other purpose (and we

should not) we will find it easy to buy books regularly. If we had the immortality of Tithonus, and unfading youth, we will find that life is too short to read all the books we want to. We must remember Dante's exhortation :—

Fatti non fasti a viver come bruti
Ma per seguir virtuete e consoscenza.

(You are not made to live like brutes, but to follow virtue and knowledge.)

(2)

One of the authors whom I have loved most is Plato. I love to revel in his ideas, and I have no doubt that slowly they are permeating my personality. Take the following extract from the *Symposium* :

"When a man proceeding onward from terrestrial things by the right way of loving, once comes to sight of the Beauty, he is not far from his goal. And this is the right way......he should begin by loving earthly things for the sake of absolute loveliness, ascending to that (as it were) by degrees and steps, from the first to the second, and thence to all fair forms and from fair forms to fair conduct, and from fair conduct to fair principles until from fair principles he finally arrives at the ultimate principle of all and learns what absolute beauty is. This life, my dear Socrates, said Diotima, if any life at all, is worth living, is the life that a man should live, in the contemplation of absolute Beauty." (*Translation by Robert Bridges*)

Or that haunting passage in *Phaedo*, one of the noblest in all the world's literature, which describes the death of Socrates :

"And hitherto most of us had been able to control our sorrow ; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my tears were flowing fast ; so that I covered my face and wept over myself ; for certainly I was not weeping over him, but at the thought of

my own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment Apollodorus, who had been weeping all the time, broke out into a loud cry which made cowards of us all. Socrates alone retained his calmness: "What is the strange outcry?" he said; "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience" When we heard that, we were ashamed, and restrained our tears; and he walked about, until, as he said, his legs began to fail and then he lay on his back, according to the directions, and the man who gave him the poison, looked at his feet and legs: and after a while he pressed his foot hard, and asked him if he could feel; and he said "No;" and then his leg, and so upwards and upwards, and showed him that he was cold and stiff. And then Socrates felt them himself, and said, "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the grain, when he uncovered his face, (for he had covered himself up) and said, these were his last words,—"Crito, I owe a cock Aesculapius; will you remember to pay the debt?" "The debt shall be paid," said Crito; "is there anything else?" There was no answer to this question; but in a mintue or two a movement was heard, and the attendant uncovered him; his eyes were set, and Crito closed his eyes and mouth.

"Such was the end of our friend, whom I may truly call the wisest, the justest, and the best of all men whom I have ever known."

Plato has the tongue of a poet and the mind of a philosopher. Neither before, nor after him, has philosophy been written so brilliantly. Even in translation the beauty of the style shines and sparkles and bubbles. "Plato exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry, melted by the splendour and harmony of his periods into one irresistible stream of

musical impressions, which hurry the persuasion onwards as in a breathless career" wrote *Shelley*.

(3)

Two other books (amongst others) which have influenced me profoundly must now be mentioned. They are *A Shropshire Lad* and *Last Poems* by A. E. Housman. Lines from these two books keep running in my head at all hours, whatever the thing with which I may be occupied. I cannot explain why the following line goes into my heart like a spear—

"Be still, my soul, be still ; the arms you bear are brittle." Or why I am haunted by—

> "*If the heats of heat and lust*
> *In the house of flesh are strong,*
> *Let me mind the house of dust*
> *Where my sojourn shall be long.*"

(So beautifully reminiscent of the remark of Socrates : "The body fills us full of love and lusts, and fears, and fancies of all kinds, and endless foolery.")

When the love of a man for a poet is so insistent, as mine is for Housman, he finds it difficult to explain, and is forced to quote, hoping that the ecstasy the verses arouse in his mind shall be aroused in the readers also. He is compelled to fall back upon intuition, hoping that the sun of poetry shall show the way itself, and there will be no need of the tedious map of argument.

Here are some lines from "The Oracle" :—

> "O Priestess. what you say is true, and right good sense I think it,
> But let the shrieking echoes rest, and forth your mouth no more :
> 'Tis true there is better booze than brine, yet he that drowns must drink it,
> And O my lass, the news is news that men have heard before.

The king with half the East at heel has come from
the land of morning.
His archers drink the rivers up, their shafts benight
the air,
And he that stands must die for nought and home
there is no returning :
*The Spartans on the sea-wet rock sat down and combed
their hair.*"

Elsewhere he addresses a suicide thus :

"*Right you guessed the rising morrow
And scorned to tread the mire you must :
Dust is your wages, son of sorrow,
But men may come to worse than dust.*"

I hope my readers will be induced to read Plato and Housman by these extracts. This is the reason why I have quoted so profusely.

(*b*) Citizenship in the complex world of to-day.

Ans. Life in the modern world is so complex that we are not conscious of what we owe to others. Without the help that others give us we will not be able to live even for a single day. I sleep in a house built by others. I eat the food cooked by others. I wear clothes woven and stitched by others. Whatever I do, wherever I turn I find that I owe a debt to others which I can never fully discharge. This is inevitable when men live in groups. A community is a group of individuals living together, and helping each other to live.

A citizen means one who lives in a city. But now-a-days the word has come to have a much larger meaning. We say a citizen of Pakistan although Pakistan is not a city.

So a citizen means member of a community or a State. Just as a man owes a duty to his father and mother so a citizen owes a duty to the State. For the State is more than father and mother. When one is young one goes on making demands on one's parents But when one grows up he realizes that he owes service and sacrifice to his parents and elders. It is the same with a citizen. When a citizen is young in citizenship he makes demands on the State and expects every thing to be done for him. If you look around we shall see that this is the attitude of most of us (who have come from India) towards our new born State. We expect the State not only to give us shelter and food but to give us money for setting ourselves up in business or help of various other kinds.

This is the attitude of young, the ignorant and the selfish. When we fully realize what the State has done for us, its citizens, we will see that we owe it a lot more than it owes us. A good citizen should all the time keep thinking of what he owes to the State and not of what the State owes to him. If he fulfils all his duties to the State he willfind that the State is automatically fulfiling its duties towards him. Take a very minor example. We all love to get things without paying for them. There seems a thrill in a railway carriage without a ticket. So many of us do it whenever they can. At the same time we blame the Government for not improving our railway travelling. If we cheat the Governmet of money we make the railways a little poorer. A poor railway administration cannot provide comforts for its travellers. So we see at once that if we do our duty to the State as its citizens the State has no option but to do its duty by us.

I was once walking in a street on a cloudy day when suddenly I was blinded by a ray of sun shine. The ray fell on a window pane and from there reflected itself on my face. I thought there was a profound lesson in this incident. Why was the window pane giving out so much light when it was dark and cloudy all around ? Because it kept no light for itself but gave away all the light it received. This should be the attitude of a Pakistani citizen

towards Pakistan. Let him give all that he can in faithful service to his country and waste no thought of what his country is giving to him. A right is born only out of a duty fulfilled. Let us emphasise duties and forget rights.

You and I can begin our responsibilities as a citizen here and now. If we eat a banana and throw the banana skin on the road we are bad citizens. For any one might slip on the banana skin and break his limbs. If we clean our house and throw the refuse in the street or in front of our neighbour's house we are spreading disease and filth and endangering the lives of others. So we see that whatever we do reacts on our fellow-citizens. We must think out carefully the consequences of all our actions great and small, and see how far our actions are irresponsible. The man who cheats the railway administration, the teacher who teaches carelessly and inefficiently, the man who profiteers, the black-marketeer, the selfish politician—all these are doing great harm, each in his own way, to the country of which he is a citizen.

And we must never forget, even for a moment, that there is a larger citizenship than the citizenship of one's country. Each one of us is a citizen of the world, whether he is conscious of it or not. If we do not produce enough our poverty reacts on other countries. We have to buy wheat from America or Australia. The world is knit together in unbreakable bonds. While we serve in our small shpere of a town or a State let us not forget that we are citizens of the world and owe it much service. There also we have no rights but only responsibilities. If we fulfil our responsibilities our rights will be automatically guarded.

(*f*) **"On cultivating your garden"**

Ans. That was good piece of work I did the other day in my garden. I drew out a plan for planting the rose. I had to do much preliminary (ابتدائی) preparation before I could accomplish it.

Ah, me ! What a thrill I got when I sat down to my meal after the day's hard work. My appetite was usually (عموماً) sluggish (مجھے بھوک کم لگتی ہے) but it was sharp on that day. It was even much sharper on that day than at any other time before. Idlers like me who complain of indigestion (بدھضمی) can surely deiive much benefit from gardening. Gardening is good sauce (چٹنی) to jaded appetites (dull).

After a day hard but regular labour in the open air in my garden, I noticed another change in me. My health had improved considerably (بہت زیادہ). Handling a shovel (کدال) and a pruning knife did me a lot of good (بہت مفید ثابت ہوا). My mind had become active (چست) and my body had also gained much in weight.

Philosophic by nature, I had looked down upon (نفرت کرنا) manual labour, but gardening taught me a new lesson. I have come to regard manual (دستی) labour as perfectly honourable. Adam had delved b.fore me, why should I not ?

Besides (اس کے علاوہ), gardening requires considerable mathematical ability. A haphazard (بے تکی) arrangement would defeat the aim of good gardening. Here proportion is required. Gardening is mathematics in action. Many things are effectively learnt in this way. It is a small engineering feat.

Formerly I used to go about my business without planning things. Since I took to (شروع کی) gardening my

mind has become more orderly. Our minds are nourished through our garden and its plan. Bad taste or good taste shown in gardening extends to other things are well. My slovenly (بھدی) habits are gone and I am no more orderly in my house than I used to be before.

I have told you before that I am a bit of philosopher. As a philosopher I did much sky-gazing, but never cared for the solid earth. My aesthetic sense (جمالیاتی حس) was poorly developed. Now it has developed to a great extent. At any rate I appreciate beautiful colours and I want to see beauty of design and colour every where.

It is now some years since I took to gardening. I study different kinds of manures (دہاد) and soils (مٹی). And that again is important work. This side of gardening has become a serious business with me. Gardening has become a rage with me. It would become a rage with others like myself, if they take interest in it.

Side by side with gardening as a hobby, I am now performing experiments (تجربات کرنا) with different (مختلف) soils. I have in this way made many useful discoveries (دریافتیں) and I am thinking of exploiting (کام میں لانا) them commercially.

I am proud of my garden. It gives me satisfaction. I take a personal interest (دلچسپی) in my garden. Certainly (یقیناً) leisure (فرصت) could not have been spent in a better way.

Q. 1. Difficult words with Meanings : –

Ans. *On the horns of dilemma*—a difficult, perplexing situation, Both-way disagreeable position (دوھری مشکل میں)

Restricted—limited.

Declining—decreasing.

Incidence of neurosis—the number and kind of people affected by it.

Neurosis—a disease of the nerves.

Insanity—madness.

In part—partly.

Attributable to—to be a cause (باعث بننا).

Urbanization—change from a rural to an urban condition, appearance, way of living.

To my mind— (1) according to my way of thinking, in my opinion (2) to my liking.

Irreparable—not able to be repaired.

Medication—giving medicine to.

Extermination—destruction.

Summary :—Family-planning

Over-population is a great nuisance to us these days. In countries where the birth-rate is sharply decreasing, there people are the victims of madness, or some diseases. But to some extent this madness is due to industrialization. The population is increasing very rapidly. If there is no check (رکاوٹ) on the increase of birth-rate, the results will be dangerous.

We can adopt (اختیار کرنا) certain measures (اقدامات) to decrease over population.

———

Q. II. English Translati on

Ans. God has blessed every nation with virtuous individuals. You must have seen God-fear dog, too. Usually his body betrays signs of self-denial. When he walks, he walks so humbly as if he were ashamed of the burden of sins.

The tail is often clung to the belly. He lays down for meditation in the mid of the road, and closes his eyes. He looks like philosophers.

Some cart-driver whistled constantly. He made people hiss the dog. He himself hissed him, then with great difficulty, the dog opened his intoxicated eyes. If anyone whiped him, then without being confused, he lay down about a yard distance, and went to busy himself in images world again. If any cyclist rang the bell, he cared a fig for it. He thinks it is against Ovalandar's way to make room for such little things.

Q. III. (*a*) A Traffic accident.

Ans. A few days ago I had to go to Lyallpur from Lahore. The bus started early in the morning, and we were on our way to Lyallpur. The bus was new and comfortable (آرام‌دہ). There were only 30 passengers. The conductor of the bus expected (متوقع) to have more passengers on the way. All were gay and happy. The driver was in a good mood, and was going a bit fast. Nobody knew what lay for him next (کوئی نہیں جانتا تھا کہ کیا ہونے والا ہے).

We had covered (طے کرنا) only a distance of five miles, when we met an accident. The bus was running very speedily. Suddenly, there came a steady slope (گہرا نشیب) in the road. The driver was not alert. The bus

took a sudden jump from the ground. The driver applied brakes but the brakes failed. The bus struck against the ground and the tie-rod was broken. The driver lost control over the steering and the bus crashed (ٹکرا گئی) into a big tree. I was thrown out of my seat into the air, fell on the ground and was unconscious (بے ہوش).

When I came to my senses (ہوش میں آیا) I saw a horrible scene. I lost one leg. Around me were lying the injured and the dead persons. The front part of the bus was missing. The big tree had fallen on the bus and many of the passengers were crushed to death. The limbs (عضو) of the people lie scattered (بکھرے پڑے تھے). A woman had been cut into two. There was blood and death everywhere. No cry, no moaning. Perhaps I was the only person in senses. But I could not keep up my senses (حواس قائم رکھنا) any longer. I was again senseless. But what I have seen would haunt (ذہن کے سامنے رہنا) me for ever.

When I opened my eyes again, I found myself in the hospital. I learnt that ten passengers met their end at the spot (موقع پر) ; five died in the hospital. Ten were wounded badly, but they were out of danger. I was one of them.

(*b*) **A Dust Storm**

Ans. In the summer season, the air expands (پھیلنا) because of the excessive (زیادہ) heat of the sun. In this way a vacuum (خلا) is created in the air. Nature must fill that vacuum. So the wind blows from cold regions to that place. As the wind passes some desert (صحرا), it carries the dust with it and thus a dust storm blows violently

(شدت سے) in the hot region. The whole nature (فضا) is pervaded (چھا جانا) with dust. The sky is covered with a spinning darkness (چھا جانے والی تاریکی). The trees begin to shiver (کانپنا) from the top to the bottom. A great sound is produced (پیدا ہوتی ہے). Some trees and tiny plants (چھوٹے پودے) are uprooted (جڑ سے اکھڑ جاتے ہیں). The faces are covered with dust. The birds hide themselves in their nests (گھونسلے). A great hush (خاموش) prevails in the atmosphere before the occurance (واقع ہونا) of the storm. But as it begins to blow, there is a great fury and sound in the air. Its effects are felt more in the deserts (صحرا) than in the cities. Travellers have to seek shelter (پناہ گاہ). Nature seems to be playing in dust. It is an awe-inspiring (خوفناک) scene. Dust-storms at day time, are more violent (شدید) than those at night. It comes like the swarms of locusts (ٹڈی دل). It ruins the harvest (فصل). There are some use of it (کچھ فوائد). It kills many harmful (نقصان دہ) insects (کیڑے) which are a menace (خطرہ) to the mankind. Many infactious (چھوت کی) diseases are killed by it. It is a great nature cure (علاج).

(c) A railway station just before the departure of the train.

Ans. The 'Dachi' is a new fast train between Lyallpur andLahore. It leaves Lyallpur at six in the morning and reaches Lahor at eight. One must rise early to catch this train.

Rising early was worth our while. Indeed, we were at the ticket window at half past five. As we went in, we found the platform rather deserted, and thought there

could not be many passengers that day. There were not many vendors either, and it was very quiet. Only the newsboys were about.

The inter-class compartments were quite empty, and we came out again to look for a cup of tea. We walked into the refreshment room and ordered tea, but it took sometime to come. After a cup and a cigarette, we came out again. Within these fifteen minutes the scene had changed.

There were plenty of people arriving and moving along the train now, and getting into the different compartments. As we strolled past the gate, we saw quite a rush at the booking window. There were many coolies hurrying along with luggage, the owners of the luggage leading or following them. Vendors of sweets and fruit, and *pan* and cigarettes had also appeared. There was plenty of noise now, and much movement, we also moved on to occupy seats.

We were surprised that our empty compartment was packed to fill and a seat by the window was difficult to get. When we went in, we saw caps and newspapers reserving seats for passengers who stood and chatted outside. Anyway, we managed to get some place, and sat down to wait for our departure, looking out at the platform.

The last five minutes added to the surprise. A lot of people were hurrying in now, and heading for the train.

The railway officials were busy and going about briskly. The guard, as he passed our bogey, looked at his watch. The engine gave a groaning whistle at the same time. The engine groaned warningly again "All aboard!" it seemed to say. The wheels crawled forward, the engine puffed, the train moved along the platform. People who had come to see off others fell back. The vendors retired for sometime. We were off to Lahore.

Q. IV. Usages.

Ans. 1. *To burn the candle at both ends.* This idiom is used when a person steadily over-taxes his energies so as to injure his health. It is implied that energy might have been husbanded and applied to better uses. (بے کار ضائع کرنا).

After his rich father's death, he *burnt the candle at both ends* and was soon poor.

2. *To play the dog in the manger*—to behave like one who does not use a thing himself and will not allow others to use it.

Note :—The allusion is to the fable of the dog who made his bed in a manger of hay, and would not let the ox come near to eat the hay.

Mr. Aslam is a good for nothing fellow. He always follows the policy of *playing the dog in the manger.*

3. *To run with the hare and hunt with the hounds*—to play double game ; (چور کو کہنا چوری کر ، شاہ کو کہنا کہ تیرا گھر لٹا جاتا ھے).

The men who *run with the hare and hunt with the hounds* come to grief in the long run.

4. *To see red*—to lose control of oneself through anger (غصے سے لال پیلا ھونا).

Truly, he is a master of himself who controls himself while he is expected to see red.

5. *To play the sedulous ape*—to imitate persistently (مستعدی سے نقل کرنا).

The actor played the sedulous ape and amused all the audience.

6. *To speak with the tongue in the cheek*—speak ironically ; say something one does not really mean.

Because Akbar had a capital hand in speaking with the tongue in the cheek and thus he played an important role in exposing and correcting the evils of the modern age.

7. *To take with a grain of salt*—doubt its truth ; be cautious in accepting or believing it.

Saleem is not a reliable person, so I takes his statement with a grain of salt.

8. *To touch wood*—be against, be in contact with.

The two woods *touch* each other *i.e.* have, for some distance, a boundary in common.

9. *To rub someone the wrong way*—hurt someone feelings ; make someone angry.

I hate that fellow and hope that I will not cross his path again because he has a bad habit of *rubbing someone the wrong way.*

———

Q. V. Central idea.

Ans. The poet wishes to express his thoughts richly. The poet takes much delight in reading books. The power of imagination is a great source of happiness for the poet. He is drenched with the lustre of romance. He is bewitched by the charming scene of the starry night. But the idea that he will die before expressing his thoughts profoundly, haunts him. He begins to feel sadness.

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Q. VI. Write short paragraphs on the distinction that you will make between each of the following attributes of a potential Government officer :—

Moral integrity and pseudo religiosity.
Technical ability and bluff.
"*Dignity and bossiness.*"
Social poise and sycophancy.

Ans. A potential Government officer who is blessed with moral integrity is a boom to humanity. He has respectful

behaviour (مودبانہ رویہ) towards all. Politeness in the essence of his life. With it, he wins the favour and confidence of others. He is dependable in the discharge of his duties. He lives within principles and lives without fear. He does his duties in and out of sight. He is kind and affectionate. He works day and night for the betterment of mankind. His chief aim in life is to set up real society which doubles our possibilities and saves us from failure and unhappiness. He is merely a worker. He is a man. He is a practical thinker. He knows how to glorify "ought" into "can." He knows how to reconcile both the "idea" and the 'act.'

On the contrary, the officer who is wearing a false garment of religious. He is very dangerous to humanity. He is hypocrite. He talks much and act little. The more he talks of the *Quran* and the *Hadith*, the more he walks away from both of these. He "monopolises" God like the old Isralities. He grows beards long and wear turbn. He holds debates. He argues and quotes from the books of all he knows by rote.

The government officer who is expert in profession is the most vigorous and correct thinker. He has the originality of method and independence. He is practical and not mere theoritical. He has power to solve our problems. He has the power to carry out the programme which the Creator has given him. He does not spend his time haggling over perplexities. He feels within himself a power infinitely superior. He knows how to annihilate all obstacles and perplexities. He knows how to transform the disagreeable into agreeable, and thus he eases the jolts of life wonderfully.

Nation advances by dint of his hard work and ability. Such an officer takes courage in his dexterous hands and the crescent fly high above seas and sands.

On the contrary, the officer who is not efficient in his work is a great bar to progress. He hood winks the nation. He only panders to the press that already waits upon him. He cannot do good work. He does not know how to

carry out ideal programme. His mind is not clear. His mind is filled with foolish and weak thoughts. Such mind maims the humanity. He quarrels with his tools. He will sap your energies and cripple your advance. Beware of him, he is a big pretender. He wili ruin you.

There are officers who are really honoured. They are men of dignity. They win respect and honour. They are kind and gentleman. They are great men of the world. Human qualities like love, generosity, sympathy and justice are all found in him. He is morally strong. Man is capable of doing his fellow human beings and other creatures any good only when he is not deficient in the quality of kindness. It enkindles him to act for the down trodden. The spirit of sacrifice is born in him. He radiates sunshine where ever he goes. In short, he knows how to infuse a new spirit into the hearts of his employees and thus he enhances the speed of his work. His employees are happy and so they work day and night and thus the country advances in every walk of life. In reality, he serves and sways and truly he deserves.

On the contrary, the officer who is hard and callous. He thinks himself an officer and not a public-servant. His wrinkled face tells a different tale. He diffuses fog and gloom wherever he goes.

He is self-conceited. People dislike him. He is not honoured and respected. Such an officer is not a useful man for the society. He shuns people. He keeps himself away from people, so how he can solve the problems of people. Leave him into some jungle and he will thunder there.

The officer who creates connection with the mass is a successful officer. He loves the poor and rich. He loves the friend and the foe. He loves the humble and the low. He loves mankind and comes faster than fate in man's hour of need. In the gloom, he is the light of God. He is not pleased by flattery. His faith makes him love every man. His acts are for the good of all. His petty self has no value at all. For the greatest good of many men, he wields his mighty sword and pen. He has his own thoughts.

He does not ape. He is guiding star to nation. Nation flourishes and prospers under his dynamite guidance.

While the officer who is pleased by flattery is a big fool. He does not know that flattery does not always pay. He is surrounded by flatters. They give him aim. He begins to over-estimate his ability. He becomes mentally sick. He cannot distinguish between good and bad. His power of right thinking vanishes. His mind is maimed. His soul grows thin and mangy. In the long run, he goes to the wall. But he proves very fatal to humanity.

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PUNJAB AND N.W.F.P. JOINT PUBLIC SERVICE COMMISSION, LAHORE

Combined Competitive Examination for Recruitment to the Punjab Civil Service (Executive Branch) and Punjab Tehsildar Service, 1955.

ENGLISH ESSAY

ime allowed : 2 hours *Maximum Marks : 50*

Write an essay on any one of the following subjects. Your essay should not be less than three pages, but it should be remembered that quality is more important than quantity :—

(*a*) National defence.

(*b*) The possibilities of Broadcasting.

(*c*) Woman's place in the Home and Country.

(*d*) The value of Traditions.

(*e*) "The Object of Science is the advancement of human knowledge at sacrifice to life."

(*f*) The Secret of Happiness.

(*g*) On saying "Good-bye".

(*h*) Do Newspapers do more harm than good ?

PUNJAB AND N.-W.F.P. JOINT PUBLIC SERVICE COMMISSION LAHORE

Combined Competitive Examination for Recruitment to the Punjab Civil Service (Executive Branch) and Punjab Tehsildar Service, 1955.

ENGLISH GENERAL

Time allowed : 3 hours *Maximum Marks : 100*

Please attempt Question 1 and four others.

I. Assign a title to the following passage, and write a precis of it in about a third of its present length.

The principle of democracy is that all persons who are fit to perform the duties of citizens should have a share in the direction of the state. In ancient communities the scope of this principle was limited by distinctions of blood, thus a child born at Athens did not become a citizen unless it was a child of citizen. Modern democracy extends the right of citizenship to all natives of a certain territory, provided they obey the laws and pay taxes, if necessary.

Several reasons may be given for reffering questions regarding to the state to the whole body of its subjects. No individual or class is fit to exercise uncontrolled power. The members of a Government are not likely to understand their business thoroughly unless they are compelled to go out among the people, to study the popular mind, and even to defer a little to popular prejudices. Again by consulting the people we secure their active co-operation in the work of Government Discipline is best maintained among intelligent men by avoiding arbitrary methods, and by leading them to exercise their own judgment and sense of right. It is also to be observed that general community form a tribunal to which we can appeal against the selfish and sectional interests which we may seek to prevail against the general good. At the

same time, we must not forget that selfish interests may be so combined as to command a majority, and so the principle of democracy may be perverted to wrong purposes.

II. Translate the following into idiomatic English :—

کتابیں انسانی کوشش کا کہیں زیادہ دیرپا نتیجہ ہیں - مندر چور چور ہو کر برباد ہو جاتے ہیں - تصویریں اور بت پوشیدہ ہو جاتے ہیں لیکن کتابیں قائم رہتی ہیں - بلند خیالات کے ساتھ وقت کا کوئی حساب نہیں - وہ آج بھی ویسے ہی تازہ ہیں - جیسے کہ اُس وقت تھے جب کہ مدتوں گزرے اپنے مصنفوں کے دماغ سے گزرے تھے - جو کچھ اُس وقت سوچا یا لکھا گیا تھا ، اب تک چھپے ہوئے اوراق سے ویسے ہی صفائی کے ساتھ کام کرتا ہے - جیسے کہ پہلے وقت کا صرف ایک اثر خراب تصانیف کی شناخت کرنا ثابت ہوا ہے - کیونکہ علم و ادب میں کوئی چیز سوائے اس کے جو واقعی اچھی ہو عرصہ تک قائم نہیں رہ سکتی - کتابیں ہمیں نہایت اچھی صحبت میں لے جاتی ہیں - وہ ہمیں نہایت بڑے دماغوں کے سامنے جو کبھی پہلے رہ چکے ہیں ، لاتی ہیں - جو کچھ انہوں نے کہا ہم سنتے ہیں - جو کیا وہ دیکھتے ہیں - ہم اُنکی ہستی کو ایسے ہی محسوس کرتے ہیں ، جیسے کہ وہ زندہ ہوں - ہم اُن کے ہم خیال ہو کر اُنکی خوشیاں مناتے ہیں اور غم سہتے ہیں - اُن کا تجربہ ہمارا ہو جاتا ہے اور ہمیں یوں محسوس ہوتا ہے کہ ہم اُن کے ہم قیام ہیں -

III. Give, in not more than two pages of your answer book a graphic account of one of the following :—

(*a*) An experiment that you have made in the laboratory.

(*b*) A Drawing-room.

(*c*) A Cricket Match.

(*d*) An unforgetable character in Fiction.

IV. Frame sentences to illustrate the meaning of following idiomatic phrases.

To be in One's element ; to be in the wrong box ; to carry weight ; to fall through ; to have been in One's bonnet ; to sit on the fence ; to make a virtue of necessity ; to take time by forelock ; to turn over a new leafs ; an oily tongue.

V. Express in a condensed form and in your own words, the essential thoughts of the follow ing poem :—

The Cloud

I bring fresh showers for the thirsting flowers,
from the seas and the streams.
I bear light shade for the leaves when laid
In their noonday dreams.
From my wings are shaken the dews that waken
The sweet buds everyone.
When nocked to res t on enter mother breast.
As she dances about the sun,
I wield the flail of lashi ng hail
And whiten the green plains under.
And then again I dissolve it in rain
And laugh as I pass in thunder
I sift the snow on the mountains below,
And their great pines groan aghast.
And all the night tis my pillow white
While I sleep in the arms of the blast.

VI. In not less than two pages of your answer book give a comprehensive scheme to raise the standard of living in your country..

VII. Develope the thought contained in each of following aphorisms :—

(a) No pleasure is compareable to be standing on the vantage ground.

(*b*) A crowd is not company, and faces are but a gallery of pictures and talk but a thinking symbol where there is no love.

(*c*) Whoseover is delighted in solitude is either a wild.

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Solution

(*a*) **National defence.**

Ans. Our armed forces are the defenders (محافظ) of our country. They are the symbol (علامت) of power, courage and sacrifice. In the Indo-Pakistan war they proved their worth. All the world wondered when they defeated the Indians. The world recognized the supermacy of the Armed Forces of Pakistan over those of any-other country. Armed Forces are great defenders of our country.

Compulsory Military Training is a very important thing in the modern age. The idea of military training is not a modern growth (نئی چیز). This system was prevalent (رائج) in the ancient times also. Under this system every young man is trained in the use of arms (ہتھیار). Such young men are to be called out when emergency arises (ہنگامی حالات پیدا ہوں). The idea behind this system is that the defence of the country should not be left to the army alone.

Much can be said in favour of military training: First, in the olden days the army alone fought. The civil population remained unaffected (متاثر نہ ہونا). Now the civilians (شہری) also take part in war. Secondly, to keep a large army is very difficult. Through military training a country can have a large reserve force (محفوظ فوج). Thirdly, military training is an education in itself. It improves national health and builds up (تعمیر کرنا) national character. It teaches discipline and team spirit (مل جل کر کام کرنا).

For Pakistan Military Training is more essential for some additional reasons. Our neighbour India has bad designs (منصوبے). She has not reconciled (تسلیم کرنا) to the creation of Pakistan. She even attacked Pakistan in 1965, and many attack anyother time. Then we have extesnive frontiers (وسیع سرحدیں), which are Vulnerable (جن کو نقصان پنہچایا جا سکے). Unless we are vigilant (محتاط), we may go under (نقصان اٹھانا). So we must have military training in every school and college. This task is difficult and expensive (اخراجات سے پر), but freedom is much more precious than anything else. So to preserve our liberty we must have strong national defence.

Civil Defence Training (شہری دفاع), is also very important thing for National Defence. Civil defence means defence of the cities by the citizens. In the past, wars were fought in the open fields between two armies. Victory or defeat depended (منحصر ہونا) upon the strength or weakness of an army. But now because of modern inventions, the war does not remain limited (محدود) to the fronts (سرحد-محاذ). The enemy attacks the civil area. to harass (هراساں کرنا) the citizens. No country can afford (خرچ برادشت کرنا) s uch a large army as can defend every city during war. So it is necessary that the citizens must be trained to d efend their cities.

Civil Defence Tra ining includes (مشتمل ہے) four things. First, Air Raid Precaution (هوائی حملے سے بچاؤ) is given to the citizens. The people are taught ho w to protect them from Air Raids, how to handle (نپٹنا) the unexploded (نہ پھٹے ہوئے) bombs, how to hide themselves in the trenches (خندقیں) at the time of raid, a nd how to observe (عمل کرنا) complete "Black out."

Secondly, the citizens are taught the use of rifles and other arms so that they may be able to help their army. Thirdly, Nursing Training is given to men and women. When all the doctors are in the front areas (محاذ) these trained men and women work in the hospitals.

So Civil Defence Training is a social responsibilty (سماجی ذمہداری). So all the citizens should be given a chance to preserve liberty. And how it is possible to conserve now what you have wrested from Hind. It is time preserve now your long-lost liberty. And it is possible only everyone must arm himself without delay.

Yes, "God is great" !
But your "call" should be !
Every Muslim is great.
Every Muslim is free.
In the world of matter
He is the spirit of God.
In the west-rid world
He is the free-cit of God.
Only the politically free
The spiritually free
Only those who are armed
The truly free.
Arm, arm I say
Without delay.

(*b*) **The possibilities of Broadcasting.**

Ans. *Introduction—Development of Broadcasting—A source of amusement and entertainment—Its educative possibilities—Conveyer of news and instrument of state propaganda—Its uses in war—conclusion.*

In 1899 when Marconi invented the first radio he was unaware of the honour in which posterity would hold him. By transmitting his wireless message across the English

channel he opened to the world an instrument of great potentialities in the fields of amusement, entertainment, education and various other spheres of human activity.

Broadcasting is the communication by wireless telephony of news, lectures and music to those who possess the necessary instruments for their reception. Following Marconi's initial success with broadcasting, scientists set about developing the possibilities of broadcasting sound a wider scale. The development was rapid and by 1930 it had reached the stage when Col. Lindberg could broadcast the story of his flight across the Atlantic through a chain of 119 stations linked by thirty thousand miles of long distance telephone cables. To-day, ever important city of the world boasts of a broadcasting station transmitting news, music and entertainment to millions of people sitting in the cosy atmosphere of their homes.

The widest use made of broadcasting is for providing entertainment to listeners. Melodious music, entertaining dramas, inspiring features, are heard on the radio set by people sitting at home in the company of their brothers, sisters, parents and relatives. There can be no more charming and domestic entertainment than this. Not only does it provide entertainment, it provides with a wide range of quality of choice. One can tune on to any broadcasting station in the world on radio receiver no bigger than a medium size suit case and enjoy his favourite brand of entertainment.

The recent progress made from broadcasting to television has enormously widened the field of entertainment. One can visually see a far off event on a small screen fitted to his television or radio set, see his favourite singer, dancer or musician perform while listening, see and listen to performers acting a drama, witness a cricket match in England or a base-ball game in America while sitting in his favourite chair at home. He does not need to go to the movies, visit the theatre hall or queue up for a ticket to listen to a famous musician.

Broadcasting has great educative value. In the fast growing and progressing world with its manifold activites. It is difficult to keep pace with the most recent knowledge. Things are happening, deeds are being done, making the knowledge of yesterday state and out dated to-day. The busy man thirsting for knowledge and education find little time to read the avalanche of books published today, The broadcasting station helps us. It selects the book, condenses it to the bare minimum of most important education, reviews the book and broadcasts it. Those who do not find time to read books need not do so. Those who do, are helped by theradio station in selecting the book and the author.

Students in schools, colleges and universities seeking knowledge find it hard to keep pace with the changing theories and the ever increasing knowledge. In more advanced countries radio is used as an aid in education, in educational institutions. Special broadcasts intended for students carry the most recent knowledge in science, arts, philosophies to the class room. There are also special broadcasts for students whose apparent aim may be but entertainment, they are highly educative. Latest knowledge in aviation is carried to the flies, latest technique in industry to the producer. Agricultural broadcasts meant for farmers tell them of the latest progress made in the field of agricuture implements, fertilisers, new theories of food preservation, newer methods of sowing and harvesting. Housewives listen to and learn from broadcasts on home economies, cookery, sewing, knitting, house decoration and child care. Teachers are given lessons in new methods of teaching, psychology and the latest information oa their special subject.

In the busy life of the world it is necessary to keep up with the latest happenings and trade. Busymen find little time to read their daily newspaper. But in all walks of life informations are necessary and vital. The radio is of great help there also. By listening to the news bulletins from different broadcasting stations one saves time and earns information. The businessman knows the trend of the market and the conditon of stock exchange ; the sportsman

hears the latest news in games, of records broken and established ; the industrialists learn about the demand and price of his produce ; the politicians is informed of international rivalries, political bickerings and triumphs of diplomacy and the common man listens with awe to the changing trends of the world and fears if the third world war will actually break out and destrcy civilisation. The radio acts as a carrier of news from one corner of the world to the other much swifter and sooner than the newspaper.

The radio is not only a carrier of news ; it is also an instrument of state propaganda and of mobilising public opinion. The Soviet Union uses the radio for anti imperialist propaganda ; President of U. S. A. tells the world of the 'State of Union' in his annual speech to the Congress and uses it to win national approval for his policies by his pre-side radio and television broadcasts; the sovereign of the United Kingdom broadcasts her annual Christmas message to the British people, and the President of Pakistan addresses the nation on important occasions.

Broadcasting is as useful in war as in peace. Mobile radio units are need to maintain contacts with the headquarter. Bomber planes receive instruction and transmits information on the radio. The headquarter maintains contacts with the soldiers and officers on the front with the radio and transmits orders. It is in order to cut of all, contacts with the headquarters that a ship's radio is incapacitated the first thing after capture and the first thing a motarised column does on entering a town is to capture the broadcasting station.

No other instrument serves such a vast group of people as the radio does. In a country like ours which is backward and illiterate the radio can be of very great help. The Government is making attempts to provide radio sets to village community centres. In far off distant villages of our country the radio could be used for educating the villagers and informing them about better techniques of their trade.

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(c) Woman's Place in Our Society.

"What is the place of women in our society is one of those important questions which have come before us as a result of our adoption (اختیار کر لینا) of the Western ways of living. In every walk of life we have tried to become 'modern'. In imitation of the West our women too demand equal rights in every field of life. They want equal seats in the assemblies, equal number of posts in Government services, equal chances of freedom and movement, and even equal rights in domestic life. Modern women shun the responsibilities of motherhood, and prefer to work in schools, hospitals, and offices. Thus, the Eastern concept of 'womanhood' has been completely shattered, and new ideas are being adopted as a sign of progress and civilization.

This trend (رجحان) concerning the place of woman in our society looks rather one-sided if viewed in the light of human psychology. As we know, every liberty brings with it some duties and obligations. By nature, both the sexes have their particular spheres of work. Women have been created with a special bodily frame which men do not possess, and therefore, their duties too, are considerably different from those of men. Woman has been created to perform the difficult, delicate and important duty of bringing up children. If she wants to do the duties of man, she is guilty of a double crime. Firstly, by ignoring her own job in the house she is trying to shun her duties as a mother ; and secondly, by stepping into the field of man's duties she is trying to do a job for which she is not physically fit. We have the example of Chinese women before us. In the last Sino-Japanese War the Chinese raised a battalion of women, but soon it proved to be a foolish experiment.

Islam presents a very clear solution of the problem. It recognizes the importance of both the sexes, and gives them equal rights in all the fields of life. In Muslim society a woman is as important and respectable as is a

man. But as Islam believes that their duties differ from each other, woman has a more important and holy duty to perform than that of man. She is to work as mother and teacher of the nation. The Holy Prophet said, "Verily the paradise lies under the feet of the mother". What a noble tribute ! Therefore it is as a mother that a woman may serve her nation in the best possible way. It does not mean that Islam forbids women from taking part in the social, political, economic or cultural fields of life. A Muslim woman is supposed to be as well-read as a Muslim young man. She may take part in the political activities of the country in her own way. She may organize and direct even the departments of her country's government in times of emergency. When required, she may also work in hospitals, schools and colleges. But all these jobs are secondary and Islam approves them only if they do not hinder (رکاوٹ ڈالنا) in the performance of her basic duties as a mother. Thus, Muslim society wants her women to work, not 'as men' but in co-operation with men. A Muslim woman's care is first for her home, and not for the external world.

Islam recognises (تسلیم کرتا ہے) the equality of the two sexes but it does not recognise that the tasks of the two sexes are also alike. In the West it is not any moral or social consideration, but purely an economic (معاشی) need that is compelling women to leave their homes and to work 'as men'. In our society it is not so. It we want to copy the Western culture we should be ready for the same consequences (نتائج) as the West is facing. This, I am sure, our society is not ready to face.

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(*d*) **The Value of Traditions.**

Ans. *Man by nature is in search of causes all*
Of people's rise, of people's fall.
In History's limpid light his acts he moulds
And ennobling them all his dignity he upholds.
Without History or Tradition man cannot lead
A truly chivalric life in word or deed.
All this but sharpens the observation of man
For his future guidance it provides a plan.
History becomes this way no mere Memory please.
But creativity in theory, and practice please.

History teaches us to love what is good and virtuous and hate what is base and mean. The examples of noble deeds and the high ideals of the men of the past are a direct stimulant to even greater efforts in the future. The sufferings and sacrifices of our ancestors fill us with horror and compassion, and out of these two feelings we come to appreciate the working of the laws of right and wrong. Almost always cruelty and injustice are punished, and nobility and kindness are triumphant, "History is the cyclic poems written by Time upon the memories of men. The past, like an inspired singer, fills the theatre of everlasting generations with her harmony.

The writing of history has close affinities with story-telling, for history is nothing but the story of man upon earth. To keep the past alive for us is the pious function of the historian. We know how institutions developed, reached maturity and then declined, how religious rose and spread far and wide, how laws were introduced, upon what foundation laid and what custody guarded them, and how revolutions against tyrants were organized and successfully conducted. These manifold aspects of history broaden our interest in men and affairs. It provides a valuable stone of experience which we may turn to our advantage by avoiding the mistakes made by our predecessors.

History makes men tolerant, we learn to judge all persons by the standards of their age and environment, and not by the ideals of our own age.

The study of history fires us with enthusiasm for reform. We are convinced that all elements of permanent value in the old institutions must be preserved, no matter what race and nation evolved these values. This is not all. We also recognize the necessity of overhauling all institutions at intervals to suit the needs of the changing times. History makes us realize that we must destroy in order to build.

A great teacher has summed up the lessons of history as follows :—

1. Personal despotic rule is a curse. Government by assembly is the only safeguard against mis-rule.

2. Organized monastic institutions based on the rule of celibacy are harmful (*e. g.*, the Catholic and Buddhistic monasteries).

3. Oligarchies (government by a small group) are always very selfish and also lead to internecine (تباهی کا موجب) strife (*e. g.*, the Romans, the Japanes landlords).

4. Simplicity in life is necessary for the success of new movements (as shown by the lives of Muhammad, Jesus, Buddha, Marx, Mouza-Tung).

5. Martyrdom must sometimes be endured for the sake of progress (as illustrated by the lives of Stephen, Qurrat al-Ayss).

6. Economic inequality leads to disorder or stagnation (*e. g.*, in Grece, France, Russia).

7. Standing armies are a menace for the freedom of the people.

8. Polytheism and metaphysic are inimical to science and progress (as shown by the history of Peru, Mexico, Egypt and Medieval Europe).

9. Great art is the product of great social ideals.

10. The conquest of Nature can be enormously accelerated through the systematic encouragement of scientific research (*e. g.*, in Europe in the last century).

11. Peoples can be led to happiness or disaster by their leaders (*e. g.*, Alexander, Cromwell, Washington, Napoleon, Caliph Omar, Lenin, Mouza-Tung).

12. Able and energetic men will exploit the people by Fraud or Force, if they are not trained in high ideals of personal conduct. Every movement tends to produce a gang of parasites, however noble its aim may be at the outset. (*e. g.*, Christian Bishops, Trade Union officials).

13. Imperialism always involves cruelty and injustice and leads to the degeneration of both conquering and the conquered people (*e. g.*, in the case of Assyria, Persia. Rome, Spain).

No single law or theory can interpret history. Such law or theories apply to small groups only. The reason for this is very simple, we can foretell the movements of the stars in the Milky way, because the laws of Mechanics apply to them. History cannot be made into a science because that with which it deals is the most inexplicable phenomenon in the world : The Mind of Man.

Man's growth from barbarism to civilization is the theme of history. History shows us the idea of co-operation has grown and our ideal should be to work together for the common good.

(*e*) **"The object of Science is the advancement of human knowledge at sacrifice to life.**

Ans. Scièuce has got one great defect—it deals with things instead of with values. It is this misplaced emphasis which is responsible for all the evils from which modern civilization—essentially a civilization of applied science—suffers. Ultimate values are ignored for commercial affairs. They are politely bowed to and then handed over to the clergy to be discussed on Sundays. The creed of competition rules the world entirely devoid of any consideration for the value of human life.

Science every year makes more and more weapons for the destruction of mankind. As if the sword was not enough to kill a man, gunpowder came and with gunpowoer rifles, cannons, bombs, hand grenades. Now gunpowder is applied not only on land but can be thrown from the air or from under the water. No human agency is required to blow up the bottom of a ship. A magnetic mine is placed in the sea and when a ship approaches it, the mine automatically explodes and destroys the ship. Aeroplanes hover in the air and machinegun every human being or animal that they see. Poison gas is used to suffocate non-belligerents without distinction of age or sex. A three years' old child is as good a victim as a girl of sixteen or a soldier of twenty. One asks himself the question—why, why, why? Why has science been put to this diabolic use? The answer is—scientists are not philosophers. at best they are psuedo-philosophers. Science suffers from a perverted philosophy of life.

The disaster began with nineteenth century thinking. The nineteenth century was dominated by the ideas of struggle for existence, competition, class warfare, commercial antagonism between nations, military warfare. When people realized that life meant a struggle for existence they developed a gospel of hate. This was really based upon a mis-comprehension, or rather half-comprehension, of the doctrine of evolution. The full conclusion to be drawn from the philosophy of evolution is not that of hatred but of co-operation. Successful organisms modify their environment. Those organisms are successful which modify their environments so as to assist each other. This law is exemplified in nature on a vast scale. The North Amercian Indians accepted their environment as it was with the result that they remained few in number and barely succeeded in maintaining themselves over the American Continent. When the European races arrived on the scene they pursued the opposite policy. They *co-operated* with each other to modify the environment. The result of that co-operation is now before us. The United States of America is the most powerful nation in the world. The Amercian Continent has now more than

twenty times the population of the Indians and the continent is not yet full. Further to show that *co-operation and not mutual slaughter is a law of nature.* Let us take the example of a forest. A forest depends upon the association of various species of organisms each of which is mutually dependent upon the other species. A single tree by itself is exposed to all the adverse changes of ever-changing circumstances. Strong winds stunt it; variations in temperature check its foliage, rains come and denude the soil that nourishes it; winds blow away its leaves and so it cannot use them for fertilization. However, let the trees join together in a forest and see what happens. In fact the forest is the natural place for a tree. In the forest each tree may lose something of its natural perfection of growth, but they mutually assist each other in preserving the conditions for survival. The soil is preserved and shaded; and the microbes necessary for its fertility are neither scorched, nor frozen, nor washed away. So it is clear that a forest is a triumph of the organisation of mutually dependent species.

If we look at the history of the world we will find that—in the long run—the prize has not gone to those who specialized in methods of violence. Nature began with animals encased in hard shells for defence against the ills of life. But smaller animals without external armour have cleared those monsters off the face of the earth. The lions and the tigers are not the most successful animals. There is something in the ready use of force which defeats its own object. *Its main defect is that it bars co-operation.* Every organism requires an environment of friends, partly to shield it from violent changes and partly to supply it with its wants. The gospel of force is incompatible with social life.

Many scientists are beginning to think along these lines now. For instance here is Professor Soddy speaking in the *Scientific Monthly*: "The very advance of physical science has become a menace to our civilization if our present low social standards persist. We must have more tested social knowledge, more social intelligence, and more agreement regarding social problems." Dr. W. P.

Tayler writing in the same journal says, "The use of the products of science in war is a monstrous perversion of the purpose of science.........To bring about right action is the end of science."

The patent goal of modern western civilization is the seeking of money and sensual gratifications. They say "To-day, now, at once, let us eat, drink and be merry." Meals, motors and movies, at the expense, with ruthless exploitation of the weaker. Wars are made for this exploitation, and science too, the noblest achievement of the human intellect, is prostituted for the same purpose.

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(*f*) The Secret of Happiness.

Ans. Who does not like to be happy ? If the secret of remaining happy could be known this sorry world of ours will be made an earthly paradise. Any wise man can tell us a number of ways to banish gloom, misery, discontent and strife from our lives and usher in the era of happiness. The modern age with its new ideas and means has made human life securer and more comfortable than before. But are we happier than our forefathers ? No. True happiness is not something external dependent on environment and circumstances. It is an attitude of the mind and a happy man construes all things in a happy way. There is nothing good or bad but thinking makes it so. All kings are not happy and all beggers are not miserable. Happiness has not much to do with riches. It lies in the contentment of our hearts. A happy man sings with John Bunyan :

> "*I am content with what I have,*
> *Little be it, or much ;*
> *And Lord, contentment still I crave,*
> *Because Thou savest such.*"

Or he may say with Dyer

> "*My mind to me a kingdom is,*
> *Such present joys therein I find,*
> *That it excels all other bliss*
> *That earth affords or grows by kind,*"

A contented man is free from ambitions and fears : he is in this world yet out of it. He need not flatter or envy any one, his conscience is his strong retreat.

Freedom is another essential of happiness. There is a Hindi proverb which means that a slave is not happy even in his dreams. Servility, political or intellectual, or in any other form is damaging to our souls : we feel self-condemned and smart and our souls are crippled and misshaped. We are reminded of a poem by *Henry Wotton* entitled "The Character of a Happy Life." Its opening stanza reads as follows :—

> "*How happy is he born and taught*
> *That serveth not another's will* ;
> *Whose armour is his honest thought,*
> *And simple truth is utmost skill* !"

Beautiful lines containing stirling truth ! Shakespeare equals Wotton when through old Polonius, by way of his fatherly advice to his son Laertes, he says

> "*This above all—To thine ownself be true* ;
> *And it must follow, as the night the day,*
> *Thou canst not then be false to any man.*"

The third source of happiness is doing our duty. God has created us with a purpose and we form an integral part in the "scheme of things entire." What we call salvation is perfection attained through fulfilment of the divine purpose. Carlyle's doctrine, "Do thy duty that lies nearest to thee" is well known. Wordsworth hailed the spirit of Milton when England had "forfeited their ancient English Dower of inward happiness." Inwardhappiness, called by Carlyle "blessedness," is the happiness that is independent of mere outward things and that rests in the inner consciousness of duty done. The world is vast and thickly

populated ; we live in our deeds and by our deeds. If we live to do our duty to our country, our God, and ourselves we have lived an enviable and useful life. We must act to live. It is necessary to override selfishness and develop a spirit of service and sacrifice. "Nature is so careless of the single life," said Tennyson rightly but Shirley assures us that "The actions of the just smell sweet blossom in their dust." When we know that we are not useless, and that we count in the scheme of things we are happy.

Next to contentment, freedom and duty done, a happy man should have a capacity for fine emotions—for example, love, awareness of beanty. Poets have sung praises of these. Shelley the worshipper of love, Keats the apostle of beauty, Wordsworth of immortality tried to transcend the evils and ills of life through their poetry. We quote only from Keats.

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,.........
....................: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

Browning insisted on resignation and faith. Our holy men who lead a life of self-abnegation and self-denial are happy. They hold on to the idea behind the line : "God is in His Heaven and all is right with the world." Courage to face isolation and faith in the future or the unknown makes a man resigned. It is not that he gets anything material but because he has other resources. "Beauty is truth and truth beauty" and the search or love of the true and the beautiful leads to Happiness.

Extreme business is a cause of depression. A happy man must have leisure and know how to utilize it. He can spend his time reading and there are other ways in which he can enlighten himself. Reading books, studying nature and the arts and praying to God for blessings can pass much of our time.

A happy man should not neglect his health. A sound mind can only live in a sound body. Moderation should

be the guiding rule. Enough of nutritive food, enough of work and exercise and enough of rest—these keep a man healthy : and it is no exaggeration to add—wealthy and wise.

"My wealth is health and perfect ease,—"

Last but not least, a happy man should determine to be cheerful and smiling.

I have given so many recipes of happiness but am I happy myself ? No. Why not ? Because one may analyse and analyse, one may direct and point the way but the achievement of happiness always eludes him. Some day when I am an old man and live in memories I shall look back on my life and remember its happiest day. Then I may be able to discover the secret of happiness. At the present moment my view is that I was happiest when I was most ignorant. Knowledge seared the happiness out of me. I work and try to do my duty and look after my health and cultivate contentment and faith yet the inner void within me remains. That shows that the formulas I have given above are all wrong. At least they don't seem to be the direct road to the conquest of happiness.

Q. I. Difficult words with their meanings :—

Ans. *Ancient*—old. *Communities*—groups of people living in one place or having the same interests. *Distinction*—a special mark of honour ; The difference between. *Athens*—a city in Greece. *Native*—born in certain place. *A native of*—belonging by birth to a country. *Territory*—the land ruled by a Government. *Provided*—if. *To defer*—to yield to another's opinion, to put off to a later time. *Prejudice*—an opinion formed before examining the facts. *Arbitrary*—acting not according to rules but according to one's own ideas. *Pervert*—to turn to a wrong use.

Summary

In democracy all classes of people share in the government by choosing representatives. In olden times this principle was limited by distinctions of blood but in modern democracy, every tax-payer has right to criticize government.

Now absolute power is banned. Now the member of a Government mix with people, they try to study popular minds. Then they secure their co-operation yielding to their opinions.

We must bear in mind that selfish interests may be perverted to wrong purposes.

Q. II. Translation into English.

Ans. Books are the everlasting results of human efforts Temples are broken to pieces. Pictures and idols also vanish, but books remain for ever. It goes without saying that high ideals never die with the passage of time. They live fresh for ever. Subtime thoughts written in the past never grow stale. In the world of literature nothing remains for a long time but the thing which is, in deed, good shines for ever. Books take us into a very good company. They bring us before the great minds of the past. We hear, what they had said. We see what they had done. We feel them as if they live among us. We share in their joys and sorrows. Their experience becomes our own experience. And we feel as if they were talking with us.

Q. III. (*a*) Experience in Laboratory.

Ans. Houston, July 29 : Ninety scientists and technicians working in the Lunar Receiving Laboratory here had to wear gas masks for about two hours yesterday when it was feared there had been a break in the biological barrier surrounding quarantined Apollo-11 astronauts and the material they brought back from the moon.

Space Agency officials said that what is known as "spill alarm" had been sounded in the sample study area of the vacuum chamber laboratory after a technician noticed gas bubbles coming from a drain.

The bubbles were "a matter of concern," because they could have meant that gas was able to move through the main biological barrier surrounding what is known as the crew "reception area".

"Ninety persons donned masks until it could be ascertained that there was no break and the barrier was sound," a Space Agency statement said.

The alarm was sounded at 2-39 p.m. local (1939 GMT) and the all-clear was given at 4-45 p.m. (2145 GMT).—Reuter.

III. (*b*) A Drawing-room

Ans. A drawing-room shows the sense of beauty possessed by the owner. It is the mirror of a man's taste. Show me the drawing-room of a man and I will tell you what is he. The drawing room must be clean and healthy. The room must be comfortable.

How sweet is my drawing-room ! It is simple but what deep associations it recalls ! Everything that is sweet is associated with it. It is the centre of my affection.

A drawing-room stands for freedom. I sit there and talk with my friends freely. I sit there and talk with the

great minds through their books. I sit there and muse upon the beauties of nature. The grandeur of a palace impresses me for a while, but my mind wanders back to my drawing-room. The call of my drawing-room is like the call of the still small voice which reproves a man for dereliction of duty. Though the voice is small, its pull is violent. It wakes up the whole man.

A drawing room is after all a place to relax in. It is the place, where we can behave as we like ; and do all sorts of foolish things. Here we can fret and fume and be illogical and stand on our heads and laugh at our own jokes In other words our behaviour in the drawing room is not artificial. We show ourselves what we really are., At other places we are not ourselves.

My drawing room is not well-decorated. It is simple and comfortable. There are a few easy chairs to sit in. It is simply well-furnished. There are books. Its windows present a very charming sight. There I enjoy the wonderful sight of nature. Here I sit with freedom. Here I think my own thoughts, this is a great attraction for me.

Think for a moment that you are not yourself, how would you feel about it ? If you cannot be free and a little at ease in your drawing-room, you would soon put your room under lock and key and go elsewhere. There is no sweetness in such a room.

Sweetness is a quality which cannot be touched, but is felt. It is intangible, but none the less real. It is this quality which makes the room dear to me. I do not despise my drawing-room, because it is simple and is not well-decorated. How proudly do I say, "I am going to my room," when the room where I am going is not richly decorated ? It is not its outward appearance, but its inward being that moves me.

All that is noble and lovable is associated with my drawing-room. Everything that moves a man radiates from it.

Sweet drawing room ! Charming solace, comfort and refuge of man.

Q. III. (*c*) **A Cricket Match.**

Ans. Cricket has become a very popular game in Pakistan. No doubt, it is an interesting game.

Last Sunday a match was played between the Islamia School and the Government School. The Islamia School won the toss. It decided to play first. Mr. Zahur Ahmad, teacher, Public High School acted as the umpire.

The match started at 10 a.m. Saeed and Anwar were the opening batsmen. They played very well. Saeed was soon out after scoring 10 runs. Asghar took his place. He made many runs. He hit four sixers. He was loudly cheered by the public. The whole team made 143 runs.

After an interval of 15 minutes, the team of the Govt. School started playing. Hanif hit boundaries. People cheered him by clapping their hands frequently. The fielding of the Islamia School was weak. They missed many catches. Asghar made 50 runs. He was declared l.b w. by the umpire. Javed came next. He was bowled out with no run. The team scored 144 runs and defeated their opponents. It was an interesting match.

(*d*) **An unforgetable Character in Fiction.**

Ans. 1. A neglected child. Pip, the hero of *Great Expectations* is first seen by us as a young boy. His parents had died when he was infant. He had five brothers and one sister. All his brothers had also died. He was destined to be brought up by his sister who was married to a village blacksmith, Joe Gargery by name. His sister, Mrs. Joe was a shrew and she usually terrorised him. Her husband

tried to save him from the cruel treatment of his sister as much as he could. She was too much for both of them. He was neglected in his childhood and was not given any education. He whiled away his time in roving about the village. He was often beaten by his sister. Joe was the only person who was kind to him. He often went to the churchyard to visit the graves of his parents and brothers.

2. **His simplicity**. Pip was a simple village boy, Any other boy in his place would not have compelled with the wishes of Magwitch and would not have stolen food and a file for him. In spite of all the training given to him to become a gentleman, he retained his simplicity. Some stranger had given him a shilling wraped in two £I notes in the Three Jolly Bargemen. It was most probably Magwitch himself but Pip thought he was a messenger sent by Magwitch. When after many years Magwitch came to see him from Australia, he returned to Magwitch the two £I notes which, he said, his messenger had given him at the Three Jolly Bargemen. Magwitch burnt them on the lamp in his presence. Again his simplicity is manifest from his not receiving from Magwitch the pocket-book containing notes when he offered it to him.

3. **Sensitive and imaginative**. Pip was highly sensitive and imaginative. He had never seen his parents. He imagined what they were like, by looking at their tombstones. The shape of the letters on his father's tombstones gave him an idea that he was a well-built, stout, dark man, with curly black hair. From the character and turn of the inscription on his mother's tombstone he drew a childish conclusion that his mother was spotted and sickly. One day he went to the churchyard to visit the graves of his relatives. An escaped convict terrified him and got a promise from him to bring food and a file for him next morning. He stole some articles of food from his sister's house and a file from Joe's workshop and took them to the convict next day. The consciousness of having stolen these things always obsessed him.

4. **Ambitions**. Pip was very ambitious from his early childhood. He was dissatisfied with the way he was

brought up. His introduction to Miss Havisham and Estella made him conscious of being a common labouring boy, with coarse hands and thick boots. He wanted to become a refined gentleman, worthy of winning Estella. He began to learn reading and writing from Biddy. He disliked his apprenticeship at Joe's shop. He tried to become a gentleman when he was called to London by Jaggers. He was frusted in his ambition to marry Estella but later on it was fulfilled after the death of Drummle, her first husband.

5. **His ingratitude.** The weakest point in Pip's character was his ungratefulness to his benefactors. He was so anxious to become a gentleman that when Jaggers told him that some unknown person had adopted him, he left Joe at once. He did not care for the affection that *Joe* had for him. Again when Joe came to see him in London, he did not treat him as he should have treated his old benefactor. Joe felt it and went away after staying with him for a short time. His behaviour towards *Magwitch* was also not so commendable in the beginning. Magwitch came from abroad to see him. Pip learnt that Magwitch was the unknown person who had adopted him. He did not like a run-away convict, transported for life, to be his benefactor. He wanted to sever his connection with him but he was stopped from doing so by Herbert who advised him not to sever his connection with the person who had done so much for him and who had come from such a long distance only for him, after putting his life in danger.

6. **His sincerity as a friend.** Pip was a true and sincere friend. He secured for Herbert a share in the firm of Clarriker and Co. by paying a part of the share from the cash present he got from his patron on his coming of age and promising to pay the rest in instalments. He also got £900 for Herbert from Miss Havisham. This was the best thing that Pip did in his life. It relieved Herbert of his worries and brought him an honest way of living.

Pip confined his secrets to Herbert. He consulted him about the steps to be taken to protect Magwitch after he had arrived at his lodging as an escaped convict. It was

after discussion with him that Pip decided to arrange to send him away from England.

7. **Constancy as a lover.** Pip fed in love with Estella the very first time he visited Miss Havisham. Estella disdained him for his calling the knaves, jacks, and for his coarse hands and thick boots. He did not lose heart. On the other hand, he tried to become more cultured in order to deserve to be Estella's lover. He continued loving her even though she was married to Drummle. He did not cease loving her even during the eleven years that he stayed out of England. When he returned home, he found that Drummle had died. Estella told him that she loved him. He married her.

8. **His nobility.** Pip appeared to be ungrateful to Joe. He wanted to sever his relations with Magwitch when he learnt that he was his benefactor. He was estranged with Miss Havisham for posing as his benefactor, while, in fact, his real benefactor was Magwitch. However, Pip made up for his lapses in the end. He asked Joe and Biddy to forgive him. On the advice of, Herbert, he decided to protect Magwitch from the police and arrange for his going out of England. He remained, faithful to Magwitch even when the latter was captured by the police. He forgave Miss Havisham though she had done him a grievous wrong. We can, therefore, conclude that though the prospects of his becoming a rich man turned his head in the beginning, yet he atoned for his weaknesses in the long run.

Q. IV. Usages

1. *To be in one's element*—is to be in a position where everything around is congenial; to be in agreeable work or company. The oppsite is, *to be out of one's element.*

Would a craftman be in his element in a counting house? People raised suddenly from poverty to affluence

are often quite out of their element in their new position.

2. *To be in the wrong box*—is colloquial for, to be in uncongenial circumstances, not to be in a position to secure what one desires.

He thinks to win this case in court ; but when the trial is over, he will find that he is in the wrong box.

3. *To carry weight* —(1) Support the weight of something which does not move. (2) (of an argument, etc.) be strong or convincing.

(*i*) These columns carry the weight of the whole roof.

(*ii*) His arguments carry no weight so I am bound to decide against him.

4. *To fall through* –(to fail) (ناکام رہنا) The scheme *fell through* because of his negligence.

5. *To have bee in one's bonnet*—to be cranky, to have foolish ideas. He has a bee in his bonnet.

6. *To sit on the fence*—remain neutral in a quarrel ; not to take sides, to refuse to support any party, to reserve one's decision as a voter.

He was always sitting on the fence between Convention League and Council League.

7. *To make a virtue of necessity*—is to do a very disagreeable thing as thought from duty but really because you must do it.

Knowing that the landlord would forcibly eject him from the house, he came and delivered up the sky making virtue of necessity.

8. *To take time by the forelock*—use an opportunity as soon as it appears ; act promptly. Time is painted with a lock before and bald behind, signifying thereby that we must take time by the forelock ; for when it is once past there is no recalling it—swift.

9. *To turn over a new leaf*—This means to change completely one's course of action. The experssion is al-

ways used in the sense of changing from bad conduct to better. The idea is that every man's life is a blank book, which he by his action is filling up in his life goes on ; One page is blurred and blotted with many misdeeds and as he turns over a new leaf he resolves that the next page shall have a fairer record.

After a long career of crime, the convict suddenly turned over a new leaf and became a model citizen.

10. *An oily tongue*—is a flattering tongue. Mr. Aslam has an oily tongue and he does know that flattery does not always pay.

Q. V. Vocabulary :—

Ans. *Thirsting flowers*—flowers which are badly in need of waters of rains. *Shower*—a brief fall of rain, sleet or hail ; a sudden fall or sprinkle of water. *Shade*—protect or shelter from light or heat. *Wield*—hold and use with hand(s). *Flail*—an old fashioned tool for threshing grain. *Lashing*—striking or beating violently. *I wield......plain*—I bring forth so heavy rain that the green plains look like a heap of heavy hail. *Dissolve*—change or cause to change from a solid to a liquid state. *Sift*—separate one kind of thing from another. *Aghast*—filled with surprise, horror or terror. *Blast*—a strong, sudden rush of wind or air.

Essential thoughts of the Poem

In this poem, the poet personifies the cloud. The cloud brings sprinkles of water which refresh the dying flowers. The cloud provides shelter to the flowers in heat. With the fall of rain, the sweet buds are born and begin to dance.

The cloud brings a great hail with him which turn the plains into heaps of hail. Then the hails begin to melt and the mountains are uncovered, so the pines trees begin to smile. The clouds thunderd all the night and passed his whole night in the strong wind.

Q. VI. In not less than two pages of your answer book give a comprehensive scheme to raise the standard of living in your country.

Ans. *Introduction—Our Agricultural Backwardness—How to remove them—Irrigation and Pest Control—Social reforms in the rural economy—Necessity of planning—Conclusion.*

Pakistan is essentially an agricultural Country. About 75 to 80% of her people live in villages and their main source of income and livelihood is agriculture.

To support such a vast number of the country's population it is necessary that agriculture be prosperous and flourishing.

To say that Pakistan is an agricultural country does not mean that her agricultural system is advanced. As in other branches of her economy so also in agriculture she is backward and underdeveloped. Her agriculture suffers from a number of problems.

The first problem that agriculture in Pakistan faces is the fragmentation of holdings. With the rapid increase in population land holdings are divided between the various members of a family and are thus becoming small and small. The second problem, resulting from the first, is the low yeild of crops. Small holdings never give big yeilds. Besides, the cause of low productivity is the antique and out of date methods of cultivation, lack of good festilisers and proper and adequate means of irrigation.

In the modern world science has made wide progress and the field of agriculture has not been left untouched by it. As a result of the various scientific methods, more advanced countries have made tremendus progrees in the field of agriculture. There is no reason why Pakistan cannot benefit by these examples. To-day is the age of machines. Manual labour has become out of date and expensive. With the aid of machines larger areas can be brought under cultivation at a cheaper cost and greater advantage. Use of scientific manures helps to increase

the yeild of crops. Introduction of better quality of seeds and scientific methods of cultivation will also improve productivity. These are some of the basic methods that can help to improve agriculture in the country. There are various other methods which the agricultural especialist can introduce with greater authority.

A very serious difficulty with our agriculture is the problem of irrigation. During floods, water destroy the crops and there is no way of protecting them. During dry seasons the non-availabi'ity of sufficient water famishes the crops. The need is for more effective methods of irrigation to be introduced. Various multipurpose schemes of the Government are expected to solve this difficulty. For instance, completion of the Ganges–Kobadak and the Karnafuli projects will bring vast areas under cultivation and provide adequate means of irrigation. The problem of silted rivers is another difficulty that needs to be tackled. With the use of dredgers and other machinery that science has placed at our disposal we must at once clean the river beds and remove the silt from there.

The recurrent problem of pest and diseases destroys a large part of the crops every year. It is necessary that an intensive war must be waged against pests and bacteria. The Government is doing something in this direction. But that is like a drop of water in an ocean. A more intensive and extensive campaign must be waged against these enemies of our agriculturists.

The rural economy which is based on agriculture suffers from a number of maladies. Because of poverty and lack of resources the farmers are burdened with indebtedness which goes on as an inheritence from father to son. This has to be liquidated. Greater and easier avenues of agricultural cridit have to be provided. The co-operative system of marketting must be widely introduced so that the ignorant and innocent farmer is not cheated by the cunning and clever town buyer. The practice of splitting up large holdings into smaller and smaller ones must also be resisted.

All this requires innaginative planning. This is a huge task and without proper planning it cannot be done. A few officers of the agricultural department would not be able to do it. The organisation has to be bigger and more effective with trained and sincere persons provided with the necessary resources. The one great thing to be done is the removal of antiquated ideas from amongst our farmers and this can only be done by effective and sincere propaganda.

Development of agriculture in Pakistan is as important as the development of industry. During the past few years agriculture has declined instead of progressing. This has resulted in the country importing huge amounts of food stuff from abroad at the cost of millions of rupees which could other wise have been spent for other nation—building projects. This decline in agriculture had to be immediately checked. Agricultural development must be planned. The five year plan aims at some improvement in agriculture. But more, much more has to be done.

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Q. VII (*b*) A crowd is not company, and faces are but a gallery of pictures and talk but a thinking symbol where there is no love.

Ans. My faith makes me love every man. Love the poor and the rich. Love the friend and the foe. Love the haughty and the high. Love the humble and the low. Love the youth who are mad. Love the mad who are wise. Love, love and lead mankind in need.

Love is everything. It is love that enkindles man to gain victory over nature. It is love that teaches man to act for the good of all. It is love that teaches man that his own petty self has no value at all. It is love that excites man to do and die for Muhammad and God, without knowing "when" and "why".

It is love that creates a keen sense of responsibility in man and it is responsibility that enkindles man to work

for sweetness and light. He who works for sweetness and light, works to make reason and the will of God prevail. It is love that creates in man a keen sense of culture.

A cultured man is he who never inflicts pain. He is mainly occupied in merely removing the obstacles which hinder the free. He rediates joy and sunshine. He dispels fog and gloom. The true gentleman carefully avoids what ever may cause a jar or a jolt in the minds of those with whom he is cast. He has his eyes on all his company. He is tender towards the bashful. He is gentle and kind. He is merciful towards the absurd. He guards against unreasonable allusions or topics which may irritate. He is seldom prominent in conversation and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speak of himself except when compelled. He never defends himself by a mere retort. He has no ear for slander or gossip. He is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes. He never takes unfair advantage. From a long-sighted prudence, he observes the maxim of the ancient sage. He is patient, forbearing and resigned. He submits to pain, because it is inevitable. He submits to bereavement, because it is irreparable. He submits to death because it is his destiny. He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as forcible, and as brief as he is decisive. He respects piety and devotion. He honours the ministers of religion. He is friend of religious toleration and that, not only because his philosophy has taught him to lock on all forms of faith with an impartial eye, but also from gentleness and effeminacy of feeling. A cultured man possesses a sunny heart and a mind which is cheerful, hopeful and sympathetic. He is engrossed in cultivating soul beauty, beauty that is more than skin deep. It is an expression of spirit which time cannot tarnish or erase. It is beauty which enriches every body who comes in contact with him.

Who can estimate the real wealth which inheres in a fine character? These fine characters carry sunshine

wherever they go. No gloom or discouragement can ever exist in their presence. Everything coarse and brutal flee before them as darkness and gloom before the rising sun. The greatest blessing possible to mortals is the sweetness in life which radiates from a fine and exquisite personality. All other things fade before it. Its touch is like magic to win friendship, influence and power.

There is something better than putting money into the pocket, and that is putting beauty and love into the life. Rich man hug their gold ; and yet their possibilities of beauty and grandeur of character have never been developed. But what does all this life struggle mean if the beautiful side, the tender side is never to be developed ?

The cultured man is a man of character. He possesses a generous heart and high ideals, which brighten up the path before him and guide him. He knows by instinct that knowledge is power and is a means of attaining moral perfection. He faces all the storm and stress of life with a strong heart and gets the best out of troubles that surround him. Temptations only serve to strengthen him the more he suffers, the more sympathetic he grows. Reason is the law of his life and his greatest passion to do good. He prefers honour to everything and knows his own duties. He does not worry about material gains and in moments of struggle he behaves like a man inspired, following with determined calmness, the principle of right action. Another wonderful combination of qualities in him is that though he meets stormy circumstances with a stormy strength, yet he is peace-loving and fond of homely pleasures. Life is full of adversity of activities and he carefully chooses the task of his own life and then tries his best to achieve it in spite of all dangers and obstacles. He is above praise and above blame and he is always true to himself. He has confidence in himself and trusts in God. He grasps the realities of life. He is not merely a philosopher thinker or an abstract theorist. He is a practical thinker. He works and wins.

Man is not a brute. To draw in and blow out breath, and to eat and drink, is not living. A man cannot live by

bread alone. The aesthetic faculties, the aspiring instincts in a well-developed man are ever more important in their demands for the true and the beautiful, for the higher and the nobler, than is the body for material food. It is as natural for the soul to aspire as it is for a blade of grass or a tree to grow upward.

> "What is man,
> It is the chief good and market of his time
> Be but to sleep and feed ?—a beast no more ;
> Sure he that make up with such large discourse
> Looking before and after, gave us not
> That capability
> To rust in is unused."

When we see a boy or girl seizing every spare moment for self-improvement, we are confident that they mean to gather riches which will not take wings. Wherever we see the disposition to make the most of one's self, to let no opportunity to add to one's self culture pass, we feel sure that there we will find good returns, great wealth of character, of manhood or womanhood in the future.

Is there anything grander in this world than to see a young person who is bent upon self-enrichment ? Is there anything more sublime in this world than to see a young person who is trying to make his life broader and sweeter and cleaner and truer, who is trying to be more of a man or more of a woman every day ?

There is nothing impoverishing in the process of self-enrichment. If you are investing in helpfulness, in kindless in usefulness, in sympathy, in a longing to help everybody whom you come to contact, your life is growing richer and sweeter everyday.

This is the kind of riches that endures, of wealth that last. These are riches that fire cannot burn up, flood cannot wash away, which panic cannot affect. It is a part of manhood. It is like gold, which no fire can consume or chemicals annihilate. Abuse cannot tarnish it. This is true wealth which is possessed by a self cultured man.

On the contrary where there is no love, there is no sympathy, there is no kindness. There is no culture. There is nothing but bruteness. The men without love are not men. They are beast who are devouring one another. There is no light, there is darkness. There might is right. There the blood of man is cheaper than brine. In spite of a large number of men, the company is boring. The faces radiate no joy or sunshine. There is fog and gloom everywhere ! Hh ! what a wonderful thing the love is ! It makes a wise of the fool. It turns copper into gold.

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Q. VII. (*c*) Whosoever is delighted in solitude is either a wild.

Ans. All of us are members of human society. We depend on others for our existence. This dependence on others is felt at every hour of our life. Every one of us, therefore, has to give something in return for what others give us. This means that every one of us has to serve other members of society.

Society wants service of every man. Most of us have to do very humble work in life. Some of us may be teachers. He is responsible for moulding the character of a large number of future men and women.

Men of parts may turn out writers and influence society through their writings. Professors, and lecturers and preachers do the same kind of work in diffrent ways. They all serve society in their own way.

Even the humblest scavenger is rendering service to society. Just imagine what would happen to all of us, if scavengers struck work. This only shows, that a scavenger is serving the human society in his own way. However humble his role may be, his services are not contemptiable.

You may be a member of a municipality. As a member, you will try to do your best to serve your constituency to the best of your ability.

Other instances might be taken to drive home the same point.

In short, society is a big clockwork, in which every one has to do his alloted work. A clock will not work, if the tinest wheel in its mechanism refused to do its work. The whole clock works, because every little part is doing its work. Therefore everyone must do his alloted work in the best way.

Now just imagine a man who takes delight in solitude. The man who lives away from man and roams in hills without gown and crown renders no service to society. He lives under the green wood tree. He hears the songs of birds. He lives in the lap of nature. He talks with flowers. He enjoys the charms of nature. On the brink of a spring, he is bewitched by the dancing hill. No doubt, he is drenched with delight but he is not a man, he is beast. Because man is not here to dream, to drift and to wander. Man is here to do his alloted duties. Just imagine for a moment if a man ceases to render service to each other, this world will turn into the land of beasts. All progress will stop. Human society is an organism, it is a living thing. An organism would die, if its other constituents refused to do their work.

No doubt, solitude to some extent is bliss. Great men often live in solitude, they think about problems of life in an atmosphere of tranquility, but they came into society and work with men and try to carry out their programme. They live in solitude but the same extent. They are not lost in solitude.

When life is "act"
What is "idea" pray?
Why our sufis think
And alas think away?

Which is worthy more:
To renounce this world
Or its grim facts face
Making efforts in this world.

Is Religion retreat
In the Himalayas far away?

On the Way of Life
Man serve, Matter sway.

Like the Sufi and the Lover
Far away from town
Why rat in hills
Without gown and crown.

The man who takes delight in solitude and leaves to act such a man sinks in the main of life. He ruins his self. He multilates his body. He shuns to act. He annihilates himself. He yearns and burns and even in youth he never learns how to earn an honourable living. He does not bear in mind that man has a physical existence and to keep body and soul together man must render service in society. The man who ignores the grim facts of life is not a man, he is a beast who takes delight only in solitude.

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(*h*) **On saying good-bye**

Ans. When you are admitted into the presence of your host, wish him "good morning," "good afternoon" or "good evening," according to the hour of your visit. "Good night" is to be used only when taking leave of a person at night or at night fall. "Good day" may be used at any time of the day. The word "Good-bye" is to be used only towards men with whom you are very familiar.

The shaking of hands is a mark of friendly sympathy and equality and therefore hands should never be offered to superiors or ladies. They should be the first to make such advance.

We greet everyone. We preach the brotherhood of man. We show our love for other. We try to heal the wounds of man. Thus we inculcate in each other's mind that we should come faster than fate in man's hour of

need. Our act should be for good of all. Our petty self has no value at all. Saying good-bye teaches us to act a life.

We meet and part. We part and meet. We do not believe in race or land. We embrace the brown. We crown the black. This is the essence of saying good-bye.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch) Section Officer, and Assistant Registrar Co-operative Societies Combined Competitive Examination held in 1959.

ENGLISH ESSAY

Time allowed : 2 hours *Maximum Marks : 50*

Note :—Write an Essay on any one of the following topics :—

1. Living is a fine art.

2. Woman's part in the cultivation of leadership in the country.

3. The pleasures of disobedience.

4. The significance of Antiques.

5. A discourse on civilization.

6. A comprehensive character-study of a famous character in fiction such as Micawber, Mrs. Malaprop, Madame Defarge, Silas Marner, etc.

7. The future of man in the sputnik age.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch), Section Officer and Assistant Registrar Co-operative Societies combined Competitive Examination held in 1959.

GENERAL PAPER IN ENGLISH

Time allowed : 3 *hours* *Maximum Marks* : *100*

Attempt Question I and four others. All questions carry equal marks.

1. Write a precis of the following passage in about a third of its present length.

"In all theological thought God is supposed to be infinite. The finite mind of man is contrasted with the infinite mind of God. But the more we think of it the more we see that we can attach no meaning at all to this language. Since a mind is a flow of chahging conscious states, and change implies finitude, an infinite mind is a contradiction in terms. We can understand what is meant by infinite time or infinite space. But what is meant by the term 'infinity' as applied to a consciousness? Since no answer can be given to this question, some writers have suggested that when we apply the word 'infinite' to God we are merely using an honorific term. When we speak of God as infinitely good, infinitely wise, and so on, all we can really mean is that he is very good, very wise, etc., much better and wiser we are. If so, the difference between us and God is merely one of degree. This is certainly bad theology, and the theologian will insist that God is truely infinite. But in that case no meaning can be given to his language. Either he has to give up his doctrine of the infinity of God, or he has to use language which has no meaning.

God's activity and creativity also contradict his infinity. For action and creation involve change which, as we have just seen, are consistent only with the finite."

2. Write out a conversation between a cheerful idiot and a mournful philosopher ?

3. Elaborate the following statements ;—

(a) "If a man never makes a fool of himself it is because nature has saved him the trouble."

(b) "The more I see of men and women, the more I respect my dog."

4. Should an individual try to reform another ?

5. Would you do differently if you could start life again ?

6. Write a short note on the subject of the mistaken ideas one forms in early years. Give as many actual instances as you can from your own experience and explain the cause of your mistakes ?

7. Suppose that it were possible for a man to know the date of his death, in what way do you think it would affect his happiness, his character, and his career ?

8. The following expressions are often used in argument. Explain their significance with examples :—

(a) The devil's advocate.

(b) Give a dog a bad name.

(c) Special pleading.

(d) To crow over.

(e) Till the cows come home.

9. Why will a 'lady' carry, her lap-dog in her arms but not her baby ?

10. Explain why the policy of returning evil for evil is absurd.

11. At one of the meetings held in Hyde Park on satur day evenings a speaker was ridiculing the story of Jona's being swallowed by a whale. He quoted scientific facts about the narrowness of the whale's throat, and about the problem of being able to breathe inside the whale's interior. His opponent began by quoting the dimensions of a large vessel like the Queen Mary, which could carry thousands of passengers across the Atlantic. "Now, the

Queen Mary was made by man," he went on. "No one will deny that. Do you mean to tell me that if mere men can make a vessel like that, it is beyond the power of the Almighty Creator to create a fish being enough to hold one minor prophet?" Say what you think about this argument.

12. A question in an examination paper admitted of two different answers. One candidate gave both answers, fully and correctly, and also gained the maximum marks in the remainder of the paper. The examiner, anxious to give him full credit for his excellent performance, first awarded 5 marks more than the maximum, which was 100. Then realising that it appeared absurd for one candidate to have more than the maximum marks, he reduced each candidate marks by 5.

Criticise the Examiner's action.

Solution

1. Living is a fine art.

Ans. *Introductions—Fixat.on of a goal—Methodical work simplifies actions—Achievements of the goal becomes easy—It saves times—Difficulties reduced—Creator output possible—Conclusion.*

Life in the modern world is highly complicated and complex. Successful conclusion and achievement of the smallest thing involves a vast number of considerations which demand serious attention. To do anything it is necessary to proceed methodically so that the various problems are separated from one another, work is simplified and progress made easy. The same principle applies to all the important and unimportant activities of life. For a successful life methodical living is essential and necessary.

One of the basic requirement of modern complicated life is the fixation of a clear goal or ideal which is desired to be achieved. It is indispensible to chart down a clear line of action in advance. For without this we shall be overwhelmed by a whole series of small detail which demand attention but which also give rise to complications. People without a clear and fixed object jump from one persuits to another and thus further away their energy and waste their valuable time and finally end up in failure. One entire attention and energy should be devoted to one line of action most congenial to our tastes and individual genius. Mastery achieved over somthing through concerted and determined action gives the greatest joy to life and makes success a real source of happiness. It is through determination and mastery that one overcomes difficulties and achieves his goal.

But mastery cannot be achieved unless we have a pre-determined and methodical line of action. "A rolling stone gathers no moss". A jumping jack never reaches the destination. Taking up one thing and leaving the other leads us nowhere but to failure. Methodical action is the

key to success. It simplifies action ; it gives a person the idea of what, when and how he wishes to do. Determination, perseverance and dilligence lead ultimately to success.

Methodical action means understanding the different aspects of a problem in their proper perspective, arranging them according to their individual importance and then directing action and energy from one to other finally leading to the ultimate objective and goal. If we fail to do this we might find ourselves caught in a mess of minor and major details which deter progress and make work difficult and complicated. Details nevertheless have to be met. But one must have a clear idea as to the degree of importance of the various details and allow ones valuable time to be taken up by less important ones at the cost of the more important. Time is of major importance in every business of life. Time is life itself. Methodical action saves time and helps one to make life a pleasure as a result of success and achievement.

Methodical action reduces difficulties and makes things easier and simpler to do. Difficulties foreseen in the performance of a task, the amount of patience, time, energy and resources that it demands, these may at first frighten a man and deter him from undertaking a work. But if he is possessed of the determination to do it and tackles it with a methodical line of action, he will be surprised to find how difficulties yield under the force of his determined and concerted action, how the thing which seemed impossible at one time gradually comes within his grasp and control and how eventually he ascends the ladder of success and achievement.

Methodical action not only saves time, it not only makes work easier and simpler, it also enables a man to put in a greater amount of work. If a person knows exactly what, how much and where a thing has to be done, he shall certainly be able to do more work than if he starts at random and with a hazy idea of the nature and extent of his job. Work, work and more work is the key to success. Methodical action simplifies work and increases

the output. It also saves a man from doing unnecessary labour.

Method in the activities of life is as important for success as food is for life. Without food no one lives; in the absence of method success in life is seldom achieved.

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2. Woman place in the Home and Country.

Ans. *Introduction—Realisation of the women's importance in nation building—Women's responsibility inside the house —Outside the house—Field of activity—Conclusion.*

Not very long ago, our society would look askance at the necessity of education for women. It simply would not understand why women should be educated at all. It was definitely looked upon to be a mere waste of money.

The change in this attitude came with the impact of western education in our society. With the spread of education among men they began to understand the importance of the role of women in nation-building. The first proof of this awakening can be had in the reports of educational reforms in the early part of the country.

When the educationist says that the education of a child begins twenty-five years before its birth he does not exaggerate—"The education of the girl is the education of the mother and, through her, all her children."

The first intelligent insight into the problem was definitely worded by Lord Linlithgow, the President of the Royal Commission on Agriculture. "It is idle to expect a boy to reap the full advantage of literacy when his mothers and sisters can neither read nor write. No more potent instrument he has to hand for promoting rural development than a bold, determined and persistent drive towards the goal of primary education for the girl-hood of the country-side".

In these lines can be detected the first duty of a woman in nation building. As every one knows to-day, the

character of a man is largely determined in his early years —the years during which he is moulded by his mother's influence. Herein lies the most important role of a woman —to build up better, healtheir and more intelligent citizens for the future of her country ; to lay down a better foundation for the child's growth than is otherwise possible.

But in the complex make up of the modern society, the role of a woman does not end in being only useful mothers to their children or intelligent companions to their modernised husbands. They have a lot more to do.

With the spread of education among women traditions are being broken and instead of being the pardah-clad inmates of a family they are now taking their respective parts in different nation-building activities There are various venues for women opening up befor them ; they can take up jobs in every strata of life to-day. They work as teachers in schools, colleges and universities moulding the citizens of their country in all stages of education. They work as doctors and nurses—helping the sick and the distressed They are engaged as stenographers and typists, running offices and business concerns ; they work as saleswomen smiling from behind the shop-counters. From the smallest job to the unclear research work, everything is being participated in by modern women.

Not only are they spreading themselves in the various fields of national activity, women are specially indispensable in keeping up the morale of a nation when it is at war. In the last two world wars women had efficiently carried on jobs left by men when they went off to the front. Women in all free countries to-day are aware of their growing responsibilities.

A free country must have citizens conscious of their duties and responsibilities. On women lies the great duty of awakening that awareness in the citizens of their country. It is the womanhood of the country that makes it what it is and in the realisation of this great responsibility lies the greatest role of women in any country.

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3. The pleasures of disobedience.

Ans. God made the Universe and the Man. The sublimity and marvellous order of this universe is being run by the natural laws of God. The laws of the Universe are unchangeable. Man is the noblest creature in this Universe. God gave him underdeveloped ego. · His chief aim in life is to develop his ego within the light of the permanent principles. He is not here to dream, to drift and to wander. He is here to sublimate and illuminate himself. There is a conflict between passions and reason and permanent principles. His chief aim in life is to bring his passions under the control of reason and to reason under the control of permanent principles which are scattered hither and thither in the Quran. On the road of life, there are two signboards. On one is written "Right path" and on the other is written "Wrong Path". Man is given power to adopt any one of them. And it is told to him "Those who follow the right path flourish and prosper and those who follow the "Wrong Path" suffer and perish. Man is given power to adopt any one of the paths but it is beyond his power to adopt a wrong path and expect the results of following the "Right Path".

God is absolute power. There is no god but God. This Universe existed to serve man. It is working in accordance with natural laws.

God created Man. He infuses his divine spirit in him. His chief aim in life is to drench himself with the attributes of God. God made man and ordered the Satan to bow before him but he refused to do it so the Satan was rejected and was ordained for hell. Evil was made with the creation of man. Let a man struggle against it. The man who overcomes it, will be successful. The man who is overcome by it, will be down-trodden in life. Man is always struggling against conflicting forces. These conflicting forces discover the latent possibilities of man. Through these forces man realises his true place and position in the Universe.

Men for ages have remained in darkness and ignorance. Believing themselves and undone, they depended on the caprice of an angry God to save them. How can a man be expected to see the beauty and glory of the world around him if he is all the time living under the shadow of the wrath of God and thinks he may at any moment be lost for ever ? Here, and here alone, lie all the difficulties and all the causes of man's unhappiness and failure.

God breathed into man the breath of life, and man became a living soul. Who may rob man of that which God has given him. God gave man life. He made him a living soul. He gave him his own attributes and gave him the power of determination to develop them. Those who develop their latent possibilites will flourish and prosper. Let them have their dominion and there certainly is no power in heaven or on earth that can rob man of his birth right. If man can prove that he is not potentially divine; that in other words, a power opposed to the will of the Creator has robbed man of his divinity. It is here that man fails to develop his ego and is defeated by Satan. Such a creature so weak and helpless that has no dominion over himself is ready to acknowledge that God is not All-power, that he is neither Omnipotent, Omnipresent, nor Omniscient. If evil is a power and a reality, then God is not Omnipresent. This confusion has arisen through man mistaking his material personality for his real self. They must bear in mind that God created evil to be overcome by man by his persistent struggle. It is conflicting forces that discover man's sleepy possibilities. In accordance with the law of evolution stability and constancy can be achieved only by the species that battles with the conflicting forces. The species that do not cope with adverse circumstances cannot advance. Life is a running brook if there are no falls of stones in its way, then its calmness and qiuetness breeds nothing but pestilence. Dormant powers in water are unearthed when it is struck against its opposite species say steel machines. Like this Man's ego also wants conflicting forces to fight with them for its development. Had conflicting forces not been born, the life in the universe would have been uninteresting and

flag. Had nights not been dark, who would have apprecia- ted the moonlit nights.

As man thinks, so he is ! The inevitable must follow. Man is the mirror of his actions. He is given a bundle of conflicting forces by God. God is mercy. He is also (جبار و قہار). By (جبار و قہار) we understand the wrath of God but it is mistaken meaning. But (قہر) means dominating and power. Hence (جبارآ قہار) means the wonderful power which is used to put down all the rebel forces which stand in the way of creating kingdom of God.

It is quite obvious that this universe is not running by blind forces but the sublimity and marvellous order of this universe show that it is being run by God who is all-wisdom and all-knowing. Man's every action bears its result. If man deviates from Right path, he will suffer fear. Hunger will attack him and he will have to bear disgrace. If he follows Right Path, he will flourish and prosper and will be free from fear and worries. In short, every moment of human action bears fruit. The law of good and bad is working regularly in the universe. The duty of the acorn is to become an oak, not a pine. not a rose.

Nothing in this universe is out of the reach of this law. If there are no such unchangeable laws, then the whole universe would have been broken into pieces and there would be choas all around it. Hence (قاہر و قہار) means God is all power. Nothing can go out of his reach.

(جبر) means to use power for putting into order to the disordered thing. You see that a man has broken his leg. He goes to the physician. The physician uses force to joint the disjointed limbs. Hence (جبار) means the great power who is controlling this wonderful universe in such manner that even an inch of this universe cannot go against the natural laws. Wheh man follows the wrong path, he suffers and if he wants to lead an honourable and prosperous life, he should follow God-made laws in every walk of life.

God will not change His laws. The word (المتكبر) outwardly shows that the men who are intoxicated with power and wealth, think themselves the greatman and think it their birth-right to rule and sway over the downtrodden men. Bnt when (المتكبر) is attributed toward God, it means the sublimity and infinitiness of God.

Let us muse upon another God's attribute. This is (ذوانتقام) which is usually understood in the meaning of taking revenge upon. It is not good quality. Our mind at the feeling of such a word at once turn to the wrath of God. But we know that God is above all feelings and emotions. Hence when it is said that God is (ذوانتقام) it means that evil act receives its punishment and good is rewarded.

In the light of the law of evolution man's latent possibilities cannot flourish and prosper without struggling against conflicting forces. Satan is not such a power who is rival of God. But man is blessed with the power of determination and he is free to adopt whether right or wrong way. This universe is existed to serve man. It cannot stand in man's development. Evil spirit is found in man which deviates him from the right path. It is upto man to have hold on it. If he brings it under control, he is successful to set up a real society which doubles man's latent possibilities. Here he preaches the Oneness of God.

Here he establishes a mighty state of equality of all. Where love rules and every man acts for the good of all. If man is overcome by Satan, he becomes selfish and selfishness does not make life beautiful. It creates choas in the society where every man works for his own petty self, where love is lost.

Verily, the problem of good and bad had haunted man's mind for a long time. In the world, good and evil go side by sid. Where there is conception of God, there is the conception of Satan.

It seems that these two powers are rival to each other. In the history of man these two conceptions are seen as rival to each other. In the history of man the play of *Hhrmen* and *Yezdan* is seen. It goes without saying that these two conflicting forces have been battling with each other from the very beginning of the world.

This battle creates interest in life. This excites man for trying day and night to establish right and to demolish might. Man falls a prey to bad actions. His bad deeds bring disaster upon him. As soon as he falls in the grip of the results born by his evil deeds, he begins to muse upon the grim facts of life. This musing infuses a new spirit in him. He begins to muse upon the causes and effects of his action. Here he takes a great pleasure by his results of disobedience, because here the disobedience excites him to act which revolutionizes his whole life.

Q. 4. The Significance of Antiques.

Ans. "A man is known by his past" is a saying. This proverb is very true in the case of nations. A country's present and the dream of its future are all inspired by its past. A nation's past affords the people good food for thought. If it was a glorious, inspires them to work for the achievement of greater glory. If it was not so glorious, it helps them to draw lessons for the future, avoid the committing of mistakes made by the ancestors and to build up a present and a future that makes up for the past and wash off the dark spots in its history. Achievements of the past in various aspects of national life which come down to the present are known as the heritage of a nation.

Since the establishment of Pakistan, a question that has been very often asked is—"Does Pakistan really have a heritage ? A small group of people seem to be of the opinion that the situations and circumstances out of which Pakistan was created deprive it of a heritage. They argue

that Pakistan, before partition was a part of India. Its people were Indians. Therefore, whatever Pakistan has as her heritage cannot be anything separate and distinct from Indians. In fact, if Pakistan at all has any heritage, it is common with that of India.

The great majority of people, however, repudiate this contention. They point out that the very fact that the area comprising Pakistan decided to set up a separate state for themselves prove that Pakistan's heritage was different and distinct from India's. For how, can a people ignore their heritage, decide to break away from each other ? The two-nation theory itself proves that the heritage of the Pakistan is different from the Indians. The fact that Muslim of India considered themselves to be a separate nation proves that Muslims have a separate heritage from other Indians. For, how can a people not having a heritage separate from others but common to themselves wedd into a nation-hood ?

A careful study of Indian history will easily prove that Pakistan has a separate and a rich heritage. The Muslims came to India as conquerors and for the spread of Islam. In spite of the attempts of some Muslim rulers and their nobles, Muslims and Hindus could not be merged into one united whole. Throughout the Muslim rule, they lived as a separate community and mixed with Hindus only on the social level. This social mixing of races too was conditioned by a number of limitations'. Thus the Hindu and Muslim heritage in India grew side by side but they had, with the exception of a few similarities and common points, a completely different origin and development.

The most important and prominent heritage of Pakistan lies in the glorious part of the Musalmans which is derived from the glorious period of Muslim History. The benevolent and patriotic rule of the Khalifs, exploits of the Muslim heroes, conquests of Muslim armies in the face of severe odds, and their rule over a substantial part of the globe in Europe, Asia and Africa, the proverbial Muslim unity, fraternity and brotherhood ; these are the

rich inheritance of the Musalmans of Pakistan. In more recent times ; the benevolent rule of the Muslim rulers in India over a vast part of its territory spreading from the slopes of the Hindue Kush to the shores of the Bay of Bengal, the wealth, progress and prosperity that existed in India under these rules ; provide a proud past and a rich heritage. These make the Pakistanis look back to the glories of their race and inspire them to work for the achievement of the same glory and make it goal for the future of their beloved Pakistan.

The Great Mughals did not give the Indian Muslims only a rich political heritage but the richness of their heritage is clearly seen in other fields of life too. Babur laid foundations of Mughal Empire in India. His literary tastes and his determination enriched Mughal history. His grandson Akbar, though illiterate, is famous for his innovations in administration and Government. his toleration and keen interest in all religious and faiths, his taste for literature and his ear for music, and the numerous buildings he left behind as monuments of his reign which even to day inspire awe and admiration for this great Emperor. Jahangir was famous for his administration of justice, and equal example of which is not found in any period of Indian history, Hindu or Muslim. Both Jahangir and Shah Jahan, besides buildings, have left behind as an example to the world the impression of their strong character manifested in their love for their queens, human emotions and sentiments. In fact, the Mughals have bequeathed to the Muslims of India such a rich heritage that their age is known as the "Golden period" in the pages of Indian history.

In the field of art and architecture Pakistan's heritage is no less rich. Turkish architecture is famous all the world over. This architecture was brought to India by the Mughals and its blending with Hindu architecture gave rise to a new architecture in Indian History known as Mughal architecture. The glaring and world famous example of this gorgeous architecture is the Taj Mahal at Agra besides a huge number of other famous buildings of the Mughal days. The Red Fort in New Delhi, Fatehpur

Sikri, the Shalimar Garden at Lahore, all remind us of the days of Muslim glory in India. It is a pity that most of these Mus'ims glorious buildings happen to be in India. But nevertheless, this does not deprive Pakistan of the pride of a rich heritage in this field.

In art as well as in architecture the pride of a palace goes again to the Muslims Mughals. Paintings and sketches of the days of Jahangir and Shah Jahan draw admiration from all parts of the world and are admired even to-day.

The field of literature is glorious. Muslim literature throughout the centuries has been famous for its richness. Turkish and Persian literature of the Mughal days, Urdu literature of the subsequent period is famous in the annals of literary history. Bengali, one of the two state languages of Pakistan, has a rich literature matched by few other languages and the contributions made to it by Muslim writers have not been mean by any standards. The Punjabi language is rich in folk songs, romantic poetry and the famous legends of Heer—Ranjha and Sassi Punnon.

By all standards of human understanding Pakistan has a rich heritage in all conceivable fields of human life. It is our duty not only to preserve that heritage but also to work for the greater glory of our past and present. We must bring ourselves to the same standards which was the glory of our ancestors. We must pull the nation and country out of the backwardness and sloth in which it has been thrown by centuries of foreign rule and our own laziness and mistakes.

Religion has always been the bed rock of Muslim's civilisation and culture, in which a very great stress has been laid on spiritual values. The goal of life is the communion with the Supreme. It is a life of realisation, an inner intuitive vision of God, when man achieves absolute freedom and escapes from the blind servitude to ordinary experience. It is a subtle inter-wovenness with the realities of the spiritual world. This brings out the distinction between intellectual recognition and spiritual

realisation. We can free ourselves from the shackles of the body and in a second we can see the truth and be overcome by it. The record of these experience is *the Quran*.

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Q. 6. Silas Marner.

Ans. Hero of the Novel. Silas Marner is the hero of the novel. He is first introduced to us as a pale man with short-sighted, brown, strange eyes. He keeps aloof from man. He hoards and gloats over his hard-earned money. There is no joy in his life except counting his money. He never strolled into the village to drink a pint at the Rainbow, or to gossip at the wheelwriht's (گاڑی بنانے والے کی دکان). He occupied himself into his profession to furnish himself with necessaries. There was also a belief in the village that he was in the know of medical herbs, and people suspected him to be in communion with the Devil. He was sane and honest. In the beginning he is presented to us as a man having strong faith in God and man but when he was accused of theft by the deliberate act of a false friend, here he was deprived at one blow of his faith in man and God—for his guilt had been proved by the simple method of drawing lots.

A Miserable Man. Bitter and vicious thoughts of tragedy haunt him day and night and so he is practically always at work to keep the bitter recollections away from him. But behind the exterior of a calm life, it appears, he has been frustrated (مایوس هو چکا ہے). Some wound is there in his heart. He might have been extremely affectionate in the early life, but now he is proud, never ready to love anybody. How miserable is life for him is revealed (ظاهر هوتی ہے) by the touching tenderness with which he gathers up the remnants (ٹکڑے) of his old broken pitcher and places the three pieces in a corner of

his stone cottage. It appears that a spark of love is still alive (محبت کی چنگاری ابھی تک زندہ ہے) amid the heart of this sad man.

He had seemed to love money little in the years when every penny had its purpose for him ; for he loved the purpose then. But now when all purpose was gone, now he gloats over money. Now his highest enjoyment is to touch and see his gold.

The Change. His money is robbed by Dunstan. This robbery leaves him in a pitiable wreck. His grief at this loss is touching in the extreme. He gives a wild ringing scream (چیخ). From this life of withering desolation he is rescued by the coming of little Eppie. She gives a new and nobler purpose to the life of this linen weaver He thinks that the child has come in compensation for his gold. His life is changed. He thinks of money only in relation to the needs of Eppie, and is no longer a miser (اب کنجوس نہیں ہے). Eppie links his life to that of his neighbours. His love is revived and his faith in God and man is rekindled. Life to Silas Marner is no longer a dreary waste to be passed somehow ; but now there is a charm in it.

The old narrow life is vanished by Eppie. He loves her deeply. When Godfrey Cass proposes to take Eppie, Silas knows that her going would be like the taking of his heart out of his body. But he bravely leaves the final decision in the hands of Eppie herself so that he might see what is the reaction of his love for her. He is amply rewarded. Eppie kicks the riches of Godfrey for the humble love of the old weaver. With his faith and gold returned, Silas lives a happy life with Eppie and Aaron.

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Q. I. Vocabulary

Ans. *Theological thought*—according to the science of religion. *In finite*—endless, without limit, that cannot be measured or calculated. *Is contrasted*—what a difference there is between them. *Finite*—limited. *A Conscious*—knowing. *Finitude*—the state of being finite. A *Contradiction in terms*—a statement containing words that contradict each other (*e g*. generous miser). *Honorific*— (an expression) implying respect. *Consistent with*—agreeing with, in accordence with.

Summary

God is infinite. Human understanding is finite. God is absoalute power. God has blessed man with his spirit. So God is infinite and man is becoming.

Q. 2. Write out a conversation between cheerful idiot and a mournful Philosopher.

Ans. Idiot :—Under the sky and over the earth-knowledge abounds unlimited and an eye can see all. You Philosopher are an idle drain to yourself. We don't bother for knowledge. We have enough of bit. We wouder what you are after.

Mournful Philosopher :—You idiot, can never reach the depth of knowledge unless you labour and enquire and get at details. You laggards and stragglers are wasting your life with no anxiety to equip yourself to meet the challenge of on coming exegencies.

Idiot :—The more you will search, the more you will lose, may be by straining your health and losing your energy and wasteful expediture on so called fruitless enquiries like landing. On the moon in serach of fertalizers instead of utilising the abundance of water which nature has plentifully supplied and which is the actual source of life, fertility and wealth.

Philosopher :—Man is instinctively inventive. He can never let his wits blunt and he is always bent on sharpening them and is always inclined to fathom deep into the mysteries of nature and utilizies his discoveries for the benefit of mankind hundred and one ways.

Idiot :—It is your ambitions and aggrandizements that prompt you for wealth, luxury and comfort. If you adopt renunciation, nature will provide you all that is healthful or recreative to live at peace in your surroundings and enjoy life of contentment.

Philosopher :—You know when you are left idle surrounded by natural luxury, you may drowse by relaxation and laziness and lose all desires for a still nobler and still happier and contented life. Ultimately you may become one who gets all the benefits from those who have contributed by their toil and trivulation and you may not have contributed a trite to the posterity.

(*Dictated by Masood Ikram Kalim*)

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Q. III. (*a*) **"If a man never makes a fool of himself it is because nature has saved him the troube."**

Ans. Fools do not always talk nonsense ; sometimes they telk sense. On the other hand, wise men do not always talk sense ; they oftern talk nonsense. On the whole the wise speeches made by fools are many, though they are less in number than the foolish speeches made by wise men.

Fools make wise speeches on account of the following reasons. (*a*) They talk too much and sometimes make a wise speech by chance. (*b*) The commonplace remarks made by them are very brilliant. (*c*) Sometimes God illumines their minds before their death and gives them the gift of reason.

Thomas Fuller gives the following three stories to illustrate his statement that many wise speeches have been made by fools (*a*) Once a poor beggar stayed for a long time in a cook's shop in Paris. His hunger was appeased with the smell of meat. The cook asked him to pay for his breakfast. The poor beggar refused to pay him anything. They decided to refer the dispute to the next man that would pass by the shop. By chance the most notorious fool of the city passed by the shop. The matter was explained to him. He decided that the money of the poor beggar should be placed between two empty plates and the shopkeeper should be satisfied with the jingling of the money as the beggar had been satisfied with the smell of the meat. (*b*) A courtier got all the lands of a rich landed fool through his influence with the king. Now that this landed fool was reduced to poverty, the courtier employed him as his servant. He took him with him wherever he went. Once this fool came with his master (the courtier) to the house of a gentleman. There the fool saw the picture of a fool worked out in a beautiful set of hangings. He cut it out with a knife. The owner of the house scolded him for cutting the picture. There the fool told the owner of the house that, instead of scolding him, he should be thankful to him, for if his master (the courtier) had seen the picture, he would have taken the hangings from him through his influence with the king, as he had taken his lands from him. (*c*) Once a fool lay on his death-bed. His friends and relatives were standing round his bed. They consoled him and told him that his body would be carried by four persons to the church. Hearing this, he said that he would like to go himself to the church in the company of two persons instead of being carried by four. Then in his last gasp, he prayed to God that he should not expect from him more than what he had given him.

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3. (b) **The more I see of men and women, the more I respect my dog.**

Ans. The wolf does not devour the wolf but a man is devouring a man. See the horrible destruction caused by men and women by their lusts and fleshy desires. Every time we degrade a human being. every time we rob man or woman of their purity and health. We are building around our own souls a prison of darkness and misery out of which we shall not come. Let us see the greedy industrialist who is hungry for gold. How he robs of the poor and send them into early graves. What though the cheek of the youth be robbed of all its bloom ; what though young men and women be shut up day after dav in dens of infamy and horror ; the greedy industrialist must have more gold. Let us have a glimpse into the sweating dens in which all joy and hope and life are crushed out of the young, and men and women become old and grey long, long before their time; where ideals are strangled, and life becomes one long night-mare. This horrible scene pains me when I see that a man is a prey to man. Who is at the bottom of this misery ? Man himself is the cause of this horrible scene. This pains me when I see that one woman makes her body gay with silks and jewels while her sister woman rots in the gutter. O God, when shall the glorious day break upon this weary earth ? When men and women see that there is no fate, no luck.

Now when I think deep into the words of the rulers, it banes me to see that they have not the will to do what the Millat expects of them. They are onlypandering to the press that already waits upon them. They are not love-drink men. They fight for seats. The mass is groaning under the burden of hardships. They do not hear the cries of the sufferers, perhaps they are deaf. O God, where is the Reformer, who weeps at night and keeps in view the slaves who grind.

Now come with me and have bottle of glasses to collect my tears. Let us cast a glance over the houses of Pirs. Their houses are so high. They are lit and built with the blood of their disciples. See their cloaks of Faith that

murder men and women. See the fat-bellied, huge-turbaned and short skulled pirs who are plague for he world's least and lest. Go deep into these things and my dear you will see such a great havoc played by men and women that you will like to live away from man and his causeless, ceaseless, tyrannies

Man drinks and dines and when in the nick of time, he betrays and leaves men prey to men. When I see these ceaseless tryrannies, . I cannot help but saying that the more I see men and women, the more I respect my dog.

Q. 4. Should an individual try to reform another ?

Ans. Frequently the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself. The reformation of self does not end with elimination of the sensual elements only ; that is its beginning. It ends only when every vain thought and selfish aim is overcome. Short of perfect purity and wisdom, there is still some form or self-slavery or folly which needs to beconquered.

On the wings of aspiration man rises from earth to heaven, from ignorance to knowledege from the under darkness to the upper light. So the man who is eager to reform another, he must reform himself first.

Let first things be put first, work before play ; duty before enjoyment This is an excellent rule which cannot lead astray. So the man who wishes to reform others, first he must reform himself.

Let our actions must be in accordance with our words. To say one thing and to do another is a very dangerous thing. It creates dis-harmony in life. And dis-harmony brings nothing but sorrow and grief The reason why happiness and prosperity is not as universal and as abundant as it might be, is because the modern rulers say one thing and do another. There is no consistency in their

actions and words. They do not do what the Millat expect of them. They only pander to the press that already waits upon them.

Your deeds must be in accordance with your words. Take the training of children who are very observant and are keen critics. They notice very quickly whether their father does himself what he teaches them. He teaches them it is wrong to tell lies, for example but if he is himself untruthful, his teaching will have but little effect. Children are great mimics, they copy their parents. If the parents are really honest truthful, kind and unselfish, or if they are dishonest, selfish and harsh, their children will imitate them.

To set children a good example is far more important than teaching them any number of fine moral maxims; and a bad example will do them for more harm than any amount of sound teaching will do them good.

Any man who sets himself up as moral teacher must see to it that he does not undo all the good his teaching might effect. by a bad example. He must practise what he preaches or his preaching will do more harm than good. Holy Prophet warned the muslims not to go astray from the true path. He himself set the example, and said "Follow me." It shows that doing is more powerful than saying.

Q. 5. Would you do differently if you could start life again?

Ans. Now it is an age of science. Science has broadened human mind. It has opened new vistas. Now I am enough of Pirs and Priests. Now I am enough of amulets and charms. Now I am enough of visions and dreams. Now I am enough of rituals and rites. Now I am enough of sanctuaries and shrines.

Now the scientific discoveries have opened my eyes. I have made up my mind to start a new life with scientific atti-

tude. I will give up all orthodox views on life. Now I will not believe in blind happiness which nourishes itself on false fancies Now I will not live on mere sparkling hopes. Now I will not be arrested in self-delusion. Now I will forget that mere wishing and magic words are not sufficient to achieve the comforts of life. Now I will not be a bird caught in a web of visionary pleasures which give me less joy and more trouble.

Now, surely I will start a new life as a practical thinker because the science is discovering unknown lands. Those who live in fool paradise will be perished in future. Only those live in future, who will keep themselves abreast of the scientific attitude. I am born to create a new world where time-wasters are not allowed. I am here to create a new paradise where happiness dwells and sadness flees. Now in a new life scientific attitude will be the guiding principle of my life.

The scientific attitude teaches us how to conquer our moods. We can be what we will to be. We can work miracles with ourselves by the power of affirmative or creative thought.

Let go of belief, hearsay. and speculation, and lay hold on knowledge. He who stands upon knowledge is filled with a sublime confidence, and is able to speak the word of Truth with power.

Man must possess the inward knowledge which slays temptation. A speculative philosophy will prove a shadowy thing in the time of calamity. A man must have the inward wisdom which puts an end to grief.

Scientific attitude teaches us how to distinguish between good and evil. It teaches us how to perceive the facts of life and understand them in their relation one to another. It awakens the mind to see the orderly sequence of cause and effect in all things, both mental and material.

The man blessed with scientific attitude brings into play a great many qualities. He exercises his tact. His judgment comes into play. Good sense can never be

absent. His power of analysis is in constant use. His creative ability must be exercised.

Everything in your life, whether of success or failure, joy or sorrow, happiness or misery has its origin in your mind. The mind of man is the great Architect of his fate, and is ever adding to the building of his life.

You must emancipate yourself from the tyranny of all wrong thinking. Classify your thoughts if you will. Make a list of them Put what you know to be fear thoughts in one column, idle thoughts in another, unkind thoughts in another. Then make a list of all your habits of good thinking.

Pure thoughts, kind thoughts, constructive thoughts, which will include all your desires of something better in life. This is just a suggestive list. You will probably add many more. What you have to do is to begin to eradicate all those thoughts on the first list and to fill their places with a greater number of those on the second list. In this alone lies your emancipation. If you wanted a certain kind of house built, you would hand over your plan to a builder, and the builder would keep those plans constantly before him and day by day, and week by week, you would see your house growing under the hand of the builder according to your plan. Well, Mind is the great builder, give it your plans. Keep it ever in active thought and I tell you nothing can prevent your life forming after the plan you have created. Begin now to emancipate your thinking powers from all that has marred and hindered and crippled you in the past.

Put away once and for all every thought of fear, of doubt, of despondency, of discontent, of unbelief in the supreme good for you. Think success while you work. See yourself daily advancing along the way your heart longs for. Build your castles, putting good solid foundations of honest endeavour and cheerful optimistic faith under them. This is scientific attitude which teaches you how to glorify "ought" into "can."

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Q. 6. **Mistaken Ideas.**

Ans. I was romantic by nature. I was a great lover of beauty. I used to say that beauty is a wine, it intoxicates both the holder and the beholder. I was a visionary child. I used to count the stars and talk with the gipsy moon. I loved solitude. I used to sit in a corner of a garden. On the wings of imagination, I used to fly on higher games. This Dreaming land was a great charm for me In dreams, I used to scatter the musky long hair of a beautiful girl on my quivering arms and used to sing love song. Sitting in a corner of a garden, I used to build castles in the air. I was making gems for her ear-rings. My longing-eyes, in the world of imagination welcomed her with dewy tears and used to invite other lovers with bottles of glasses to collect my tears which were the wine of love. This was a great mistaken idea. It was an imaginary world. This was an escape from the grim facts of life. This mistaken idea plays a great havoc in life. Here man roams without gown and crown in hills. Here man does not keep in mind that renunciation is not more worthy than to face the grim facts of life. This mistaken idea was fixed in my mind because I was a great lover of mystical poetry. Now I am highly greatful to the Reformer who has taught me the "lay of life and love".

Life always means
To achieve something.
And how possible, lad
Except by doing something.

Why fish in the air
And dream in vain ?
Why waste your life
Like a rueful swain ?

In my early life, another dreadful idea was fixed in my mind owing to my environment. Since I was born of poor family. I was not conscious of the benefits of affluence. So I think that poverty is a great blessing. There is a saying that as the bell rings, so the fool thinks. I used to say that a beggar or a poor man has no fear of a

thief. Or it is as difficult for a rich man to enter the heaven as it is difficult for a camel to cross through the hole of a needle. Alas! What a wrong idea was before my mind due to wrong religious preaching. Now when I have grown up and have seen the ups and downs of my life, I have come to know that poverty is a great curse. It is a great hindrance to progress. It is the duty of every educated man to remove this dragon from the country.

Being a possessor of a romantic nature. I was a great believer of solitude. This idea was foreign to me that man is a social animal. He is here not to dream, not to drift and not to wander. He is here to carry high responsibilities upon his shoulders. I used to think nothing but to sit alone and talk with the flowers and walk with the imagination. This was all due to reading mystical poetry day and night which taught me to remain idle. Suddenly, a reformer came and taught me that too much solitude made man dumb and mute. Such a man cannot win esteem in society because he cannot win the hearts of others. Go, bathe and change your clothes and try to mix with men and be useful for them thus you will begin to live a social life.

Here are a few mistaken ideas described by me.

Q. 7. Suppose that it were possible for a man to know the date of his death, in what way do you think it would affect his happiness, his character, and his career.

Ans. The Muslim believes that everyone who is born is born to die. He lives and dies for God. He dies and lives for God. This is the Law of the Holy Prophet of God. He is always drenched with lustre and light. He is born to lead a virtuous life. His body and soul with God are mortgaged. Like God he is ever alert and alive. Like the Prophet he ever stresses and strives: He lives tao pray and fray for God. He welcomes death in every wy

of God. He does not fear death. He believes that death is the window of life.

Such a dynamite man, if comes to know that death is approaching. even then he will do his best to snatch any more moment from the jaws of death to spend these precious moments in the way of God.

The idea of death cannot mar his happiness. He is a fearless, dauntless spirit of God. He is love-drunk man. He makes the best use of the last moments. He does not want to die even a moment before the fixed time, so he does not allow his happiness to be affected. He sings the song of God and man. It is not he who gives way to heart and sinks in the main of life. Like great Prophet, he energises his will and never sits still. Fear of God is the beginning of wisdom. His character shines in such moments. This effect is born in ideal men but ordinarily.

In reflecting on death, we mix up the idea of life with death. This mixing up of the idea of life with death makes death appear to be more dreadful. When we look at a dead body, we are filled with grief, but when we look at a marble statue, we are not grieved at all. We feel that the dead body wants to breathe, to enjoy and to look about it, and is prevented from doing so by the icy hand of death. On the other hand, we never feel that a marble statue wants to breathe. So in reflecting on death, we mix up the idea of life with it. We think how we should feel, not how the dead feel. We should not, therefore, mix up the idea of life with death. We should think that if the corpse were kept warm with fire in the chamber, it would not feel comfortable. If tapers were lighted just after the sun sets, it would see no objects to amuse it. If it were left at large, it would have no liberty. If it were surrounded with companions, it would not be cheered by it. Then why should we mix up the idea of life with death ?

We think that others will suffer a great loss by our death. This thought of ours adds one pang unnecessarily to our fear of death. But we must not worry about this thought. The wife and the children of the deceased soon

forget him. Even in the same family, the gap is not so great. The wound closes up sooner than our company. They walk along the streets after our death just as they did before. The crowd is not diminished. While we were alive, we thought that the world existed for us, for our delight and amusement. But it goes on as usual even after our death. A notice about our death appears in the Sunday newspaper and an obituary at the end of a month. After that we are forgotten. Not only are our names not known in China they are not even heard of in the next street.

Even the rich people who have titles and those who wield political power are soon forgotten. A great man's memory may live after him for about six months. His heirs and successors take his titles, his power and his wealth. He leaves nothing behind him either to delight or benefit the world. The people cherish the memory of those to whom they are obliged for instruction and delight. So we should give instruction and delight to the people around us.

Another reason for our fear of death is the highly civilized society in which we live. Men formerly rushed into the dangers of war or staked their lives for a single passion. Now our strongest passion is to read new plays, new poems and new novels. Literature has made us inactive. Ancient heroes and heroines sacrificed their lives in a playful spirit. They loved a pursuit very intensely and thought no price too dear for its full gratification. They went to death as to a marriage bed. They sacrificed themselves at the shrine of love, of honour, of religion, or any other prevailing feeling. They believed in a life after death Such religious beliefs made them bold That was the reason why the rough soldier, the devoted lover, and the brave knight threw away their present life and took a leap into the unknown future. The modern shrinks back from such daring deeds because he doubts the truth of religious doctrines. He is weaker than a woman. He should shake off these doubts and he will be less afraid of death.

Another cure for the fear of death suggested by Hazlitt is that we should lead a life of action and danger. Such a life gives us courage to bear pain. The only wise cure for the excessive love of life is to set a just value on life. If we love life according to the good we derive from it, the pain we feel on leaving it will not be severe.

Q. 8. Usages.

Ans. (*a*) *The devil's advocate*—this phrase signifies "one who tries to prove the existence of unpleasant qualities" :—

Mill was one of the sternest and most rigid representatives of that northern race which, notwithstanding the very different qualities which make it illustrious, has so continued to retain its conventional reputation for harshness and coldness that we are almost forced to believe there must be same truth in the imputation. There would be so if the devil's advocate could produce many such men as James Mill.

(*b*) *Give a dog a bad name*—when a person's reputation is bad, all his actions even though well-intentioned, are viewed with suspicion. It is better to get rid altogether of a man who has lost his good name, existence being thenceforth a burden to him.

You may say what you like in your kindness and generosity—it is a case of "give a dog an ill name and hang him". The only question is whether you are to be condemned with the dog that has been justly regarded as a never-do-well till he has been branded with an accusation of theft. (Tayler).

(*d*) *To crow over*—to triumph over ; to be exultant towards the colonel, instantly divining the matter, and secretly flattering himself, and determining to crow over polly (prove that he was more knowing than polly), said, to help him out, "Aha, you rogue, I know it". (Harper's Magazine).

Q. 9. Why will a 'lady' carry, her lap-dog in her arms but not her boby ?

Ans. West-ridden lady imitates the west blindly. When she lives, she lives as slave of the west. When she sleeps, she sleeps and dreams of the west. When she awakes, she awakes and teams for the west. When she talks she talks in praise of the west. When she walks, she walks as if comes from the west When she reads, she reads some isle of the west. Her idols are decked with the silks of the west. Her robes, her mats all come from the west. Her gown academic is an imitation of the west. She imitates the west in every walk of life. She comes late from the club. In short,

She drinks like fish,
She snoer like frog.
She hates mankind.
She loves her dog.

the wrong influence of the west civilization has taught her to carry her lap-dog in her arms but not her baby. This is the cause that she hates mankind and loves her dog.

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Q. 10. Explain why the policy of returning evil for evil is absurd.

Ans. Law of justice is ruling the Universe. Misdeeds are punished and noble deeds are rewarded by a hidden power. If we sow seeds of gram, we cannot expect a crop of wheat. If we plant a lemon tree, we cannot expect it to yield sweet mangoes. We reap what we sow. This is the law of nature which none can change. This world is like a dome. Cry loud and you hear back what you cry. If you curse others, curses are hurled at you. If you speak loving words, you hear loving words. Wheels of fortune grind slowly but surely (خدا کے ہاں دیر ہے - اندھیر نہیں). Dishonesty and misdeeds never pay in the end. Men who dig pits for others, themselves fall into them.

We are born to lead a virtuous life. Everybody and every object of nature is an experession of some divine idea and if we see things in the light of truth, we see things as God made them and not the distorted images which we see through the ugly glasses of our own wrong thinking and vicious living, everything would say to us, "Be happy, be successful, be harmonious." If we were perfectly normal, we should be so contented and happy that life would be a perpetual joy. There will be no poverty, no suffering when all the world arrives at the point where every body can see realities and live the truth.

Selfishness, greed and sin. and all discordant conditions have no place in God's kingdom. Every act of dishonesty whether others know it or not is waster. Every act or thougt of impurity, every unholy desire is a success sapper. Such a man is slave to his passions. Wrong thinking tears down his mental and physical structure. He cannot attain health and happiness. He is not a free man. He is a bond man. He is dominated by his moods. He lacks self-control. He indulges in violant passion. It shatters the nervous system. It lessens the will power and induces great disorders.

Only the transparent, sinless mind can see realities, can see beauties. Every sinful thought, and every wrong thought, every vicious act hangs an additional film over the eyes that see the things as God made them, and we must get these films off by right thinking and right living before we can see the world as God made it or appreciate man as God made him.

Every film of selfishness or self-seeking, every film of dishonesty or taking advantage of another, of standing in another's way or keeping another back, must be removed before we can get the clear, crystalline vision of realit y, of truth. Follow the laws of God in every walk of life and you will be free from hunger and want. This is true Freedom.

Ans. 12. There are hard and fast rules for marking papers. Perhaps the examiner has not kept them in mind. He might have known that all things must be tested by reason. He might have forgotten that he had become the slave to his moods.

No doubt, the candidate has performed excellent task and obtained excellent maximum marks. But when the examiner came to know that it seemed absurd for one candidate to have more than the maximum marks, he reduced each candidate's marks by 5. This is also absurd because the examiner has curbed the right of many students only to gratify his hunger of appreciation. He should have known that feelings and emotion carry no weight in the world of reason and logic. Sentimental elements have no importance in the world of reason.

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Q. 7. The Sputnik Age

Ans. 1. *Adventure into space.*
2. *Its result on mankind.*
3. *Sputink as a weapon of destruction.*
4. *The proper use of such inventions.*

World War I saw the birth of aeroplane. It become a popular means of locomotion. Between the two world wars travel through air become very popular. The aeroplane reduced distance for man. It began to be regarded like the railways running on rails. The second World War saw great improvements. Many types of planes manufactured. There came into existence Helicopters, Jet planes of Bombers and Rockets. A new thing was found by the scientists during World War II. It was what is known as atomic energy. Bombs were made from this. Japan was also fighting against the Allies. Two bombs were thrown at the different cities of Japan. They were A-bombs. The loss of life was enormous.

It was hoped that things would improve after World War II. The politicians hoped that golden age would set in. But the latter events proved that it is only wishful thinking. Now-a-days the world is divided into two groups. One group favours communism the other is based on capitalism. During the war Germany was divided into two parts. All the German scientist left their country some went over to Russia and some went to America. They began to make experiments with newly discovered actomic energy. The Americans began to send up Rockets into the space. But so far as I have read the American experiments have not met so much success as compared to Russia. The Russian scientists have sent up into the space three sputniks. In one of them a dog, Laika, was sent up but the poor creature died. She has become immortal. She will go down to history as the first animal to have flown into the space. A few months ago the diagram of sputnik was given in a paper, but because I am not interested in scientific discovery I could not follow its complicated structure. Now I have read that a monkey would be sent into the space. Then a man would be enclosed in a container of the sputnik. The scientists now want to prove into the mysteries of the space. But it is without any boundry. It isi nfinite. It is still premature what the future has store in for us. We do not know the intentions of the scientists. Ap parently they say that they would like to know what space is. But inwardly I believe that they are developing and improving upon the means of torturing mankind. There is an arm race going on between Russia and America. The Russians say that they are far ahead of the American scientists. They, on the other hand assert their rockets are more powerful than Russian sputniks. If this race contains, a time would come, when there would be no life on this globe. Instead of discovering new planets we would lose this one which has been feeding generations of man. Man as a species would become extinct.

Some future generation may be born who would dig up the bones of the modern man and all his inventions in the shape of fossis. There would be many surmises

(قیاس) about the causes of the extinction of life from this world. Some say that a flood had destoryed the world. Some wouid say that the climate of the earth became intolerable for man. They will dig up our remains as we are doing in case of people who have gone before us. If this is going to happen then our farewell to sputniks and their inventors. If they can be used for betterment of the man well and good, but if they have some satanic purpose in them then we are better without them.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE W. P. C. S. (JUDICIAL BRANCH) COMPETITIVE EXAMINATION, 1961.

ENGLISH GENERAL & ENGLISH ESSAY.

Time allowed :

9·00 a.m. to 12·00 Noon *Maximum Marks : 100*

1. We must not exaggerate the probable effect on character of modern inventions. The change in the outward aspect of the world is greater than any internal change ; human nature is wonderfully the same in all ages. But there are certain characteristics of modern inventions that can hardly fail to affect character. They have indefinitely increased comforts, conveniences, luxuries ; and these things tend to increase softness and self-indulgence They have increased our mobility. This may produce a wider outlook on life, greater imagination and sympathy ; in other case it may merely mean greater hurry, less time for the development of a real personality and of the quieter virtues. They bring the whole world nearer to our own doors. We hear and even seea lm st every thing that happens. So we multiply the impressions made on by external events but decrease their intensity. Thus we run a danger of living in a raid succession of superracial feelings. Instead of taking our pleasures sadly we may even take other people's disasters pleasurab'y. The specialization of indus ry which has accompanied inventions increases the monotony of the worker's life though this is partially compensated for by the variety of experiences open to him in his leisure. The world is too much with us. If man is not to be the worse for the inventions by which he has multiplied his pleasures, it can

only be by a steadfast refusal to become the slave of material things. The increased pace of inventions since the War has made the economic outlook more difficult. The products of machinery are multiplied faster than mankind absorb them and at the same time men are condemned to idleness because machines dispence more and more with human service. Unless some adjustment can be reached, it looks as if man's mechanical inventions had become too strong for him and were producing idleness unrest and consequent deterioration of character. It is true that in the high-powered car and aeroplane he has discovered a partial outlet for his urnest but the palliative effects no cure.

(a) Make a precise of the above passage in about a third of its present length. 35

(b) Supply a concise title for the passage. 5

II. Write an essay on the following subjects :— 40

(a) The claims of labour to the control of industry in Pakistan.

(b) An ideal public Library..

(c) Total disarmament as a practical policy for world peace.

(d) Tolerance in private and public life.

(e) The causes of international antipathies.

III. Comment on one of the following statements :— 20

(a) "I thank God there are here and no free schools not printing."

(b) "The function of prose is to communicate ideas, not to adorn them."

(c) "All the finalities of the world are progressive."

(d) "Why should every thing be done for us-Pakistanis as if we are infants."

(e) "Nature and man can never be fast friends."

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Solution

Q. I. Vocabulary :—

Ans. *Exaggerate* — say that something is larger, better, more important than it really is ; go beyond the truth. *Probable* — which is thought to be true, though it cannot be proved *Tend to increase*—usually increase. *Self-indulgence*—the satisfaction of one's own desires without sufficient self-control. *Mobility*—being mobile, being easily changed. *Multiply*—increase. *Monotony*—sameness, dullness. *Palliative*—that which palliates ; a remedy

Summary

The March of Science

Science has brought a great revolution in all the fields of life. It is because of science that to-day man is the master of all around him. While it has brought happiness and comfort, it has also brought misery and suffering in its wake. Inventions of deadly and destructive weapons have increased the savagery of war. It has endangered humanity and cast a gloomy shadow over the future civilization. Invention of machines has made human life mechanic. It has become dull. He is being robbed of spiritual feelings. He has become a victim of sordid coins.

But with these dangers men's outlook is also changing. Achievements of science are glorious. It has shortened distances. It has brought close connection between world and the humanity.

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Q II (*a*) The claims of labour to the control of industry in Pakistan.

Ans. Labour is not looked upon as dignified and respectful because people do not realise the real significance of labour. The labour claims that the importance of his work must be realized. Dignity of labour must be restored.

As the progress of world largely depends upon the people who take the toilsome life in the field and the factory, below the earth's surface, and under the oceans and rivers. It is this profound significance and importance of labour that is expressed in the following quotation from the ancient jewish books. "Every carpenter and workmster that laboureth night and day ; the potter sitting at his work all these trust to his hands, and everyone is wise in his work. Without these a city cannot be built."

But such an important element of society's population, as the labourer is, is looked down upon with contempt. He is made to work so that others may reap the fruits of his labour. He is slaved so that others can get rich from his toil and sweat. He is denied his rights and due share and is pushed into the abyss of poverty.

This is not the right attitude to adopt towards an important element of society. By all canons of justice and morality a labourer is entitled to the same personal treatment and behaviour as anyone else in the society. The dignity of his manual work is the same and deserves the same regard as that of a mental worker. The distinction between man and man should be maintained only as long as they are at their work once on the street, a factory manager, a government dignitory and a manual labourer must get similar and equal treatment irrespective of the nature of their work.

The first thing which the worker needs is good sanitary houses at cheap rents. He needs recreation grounds for himself and his family. He requires medical aid. For mental relaxation he must be educated to use his leisure.

Low wages, unemployment or uncertain work, illness and corrupt habits force the labourers to borrow on heavy interest. Being new to the town life they fall victims to the money-lender who like a parasite goes on sucking their earnings in the form of his interest—the principal sum is never wiped off. The Workers Co-operative Societies can remedy this defect to a very great extent. So these must be established for the convenience of the labourers.

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II. (*b*) An Ideal Public Library.

Ans. Libraries are shrines where all the relies of the ancient saints are preserved. A good library contains untold riches which are useful for leading a clean and profitable life. An ideal library plays a very important role in nation-builing. It is life-blooc of nation. Knowledge-seekers, truth-seekers come there and try to quench the thirst of knowledge which cannot be gratified even with the seas of the world. An ideal public library broadens the outlook of the public. It sublimates them. It eleviates mankind. In short, it revolutionizes the whole life.

An ideal library is a place where ideal treasure of books are preserved. Ruskin called good books, treasuresl, not of gold and silver and precious stones but of knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, the wise counsels, and the accumulated wisdom of all ages. "Nothing can supply the place of good books. Let every man, if possible, gather some good books under his roof. Almost any luxury should be sacrificed to this." Lord Macaulay says, "I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

Private llibraries are a luxury which can be enjoyed only by a few who may be a real lovers of books. Other cannot enjoy their benefits. Again, it would be difficult to manage a library on commercial lines, hence, a free public library is necessary.

Keeping in view the above statement Ch. Abdul Hamid, the Chairman and Counsellor of Ward No. 16 made up his mind to establish an ideal library in Lahore and his efforts are crowned with success. Now there is an ideal library outside Mori Gate. It is situated in an ideal atmosphere. A huge building has been erected. It has been well furnished and well decorated with books. It is offering a valuable means of education. It tends promote love of literature. The reading-room is a refuge for the student and the reader. It is a place to which every citizen, poor as well as rich, may have access. It is making the taste for reading wide spread and universal.

A large number of readers come there to read daily newspapers. Newspapers are also useful to those who are seeking situations.

Mass education is now looked upon as the greatest lever for the uplift of a nation and a most potent means of spreading mass education is the establishment of this library established by Ch. Abdul Hamid.

In public libraries, we can have books, appealing to the different tastes of the people. By reading books, our minds are broadened, our sympathies are widened, and we become more cultured and refined. Among such libraries, it is one of them which spreading is light for the mass.

Free dispensaries purge the body of its ailments, and libraries purge the mind of its evil. Brood over this sentence for a little time, you will soon realize what a great part plays an ideal library for the public and how great are men who try day and night to establish such institutions for the welfare of public.

Ch. Abdul Hamid is also trying his best to make an ideal children's section in this library. He is very eager to train children to have a great love for books, reverence for literature and a sense of their privileges and responsibilities as young citizens.

We hope to see further development in this ideal library under his guidance.

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Q. II. (c) Total disarmament as a practical policy for world peace.

Ans. The World War of 1914—1918 was considered and often declared to be a "war to end war". The allied powers which had beaten Germany professed to stand for a settlement in which self-interest would have no part. There was to be universal disarmament as a prelude to a world free from the dangers of war. First Germany and her allies were disarmed, and this was considered to be a first step towards universal disarmament. It is clear that the allies, in forcing disarmament upon their vanquished enemies, were also making a clear promise that there would be early disarmament in their own countries.

Fifty-one years have gone by, and how much nearer are we to universal disarmament ?

In 1930-31 Germany was spending 5% of her total budget on armaments, Great Britain 14%, the United States 17%, France 22% and Italy 24%. This surely is a most unsatisfactory percentage twelve years after the conclusion of the 'war to end war'. Evidently Europe is as much of an armed camp to-day as it was in 1913-14. What is the psychology behind this mad race for armaments which must sooner or later lead to disaster.

The armament-making firms of the various nations are behind this. They play upon, and profit by, the mutual fears and suspicions of the nations. If an armament firm succeeds in selling to one country some new and deadly engine of destruction, all the other countries which are its rivals in the armament race hasten to possess themselves of an equal "quota" of it. The more the armament-makers sell, the more their products are in demand.

The armament firms are free from nationalistic prejudices and are never so happy as when they are selling arms to both parties engaged in a war. They are perfectly willing to sell implements of war which will be used to blow up their own countrymen to bits. In the Great War many thousands of British soldiers were killed and wounded by British rifles, British bayonets, and British guns.

Armament makers are anxious to secure to ears of prominent statesmen. No sooner does an armament firm secure an order from one country than its representatives are off to tell the war ministers of all the other countries of the purchase. In this way they get more and more orders from other countries.

It is clear that if armaments ought to be made at all, their manufacture should be so controlled and regulated that it be impossible for any one to have a financial interest in making them. There should be legislation to make it a public monopoly.

In the question of general disarmament is closely involved the question of nationalism and internationalism. Nations will not disarm so long as they continue to be natious in the sense of having complete national sovereignty. For the idea of nationhood involves in the last resort the right to do anything which may be held to serve the interests of the nation regarded as an ul imate unit, irrespective of the consequences of this action to the rest of the world. This right includes necessarily and inevitably the right to make war in the national interest.

Where there is no sense of security there can be no disarmament. Insecurity will make each nation endeavour to make itself strong enough to ensure its own safety. But no nation can really be so strong. For if other powers equally strong combine against it, what would happen to its strength ? This happened in the case of Germany in the war of 1914-18.

For this reason the armaments that a country requires for its own defence must be limitless. No nation can tell how many powers may combine against it in a certain situation.

There can be no disarmament unless there is a radical change in the structure and constitution of European states. The idea of nationalism, deeply embedded though it be, must be rooted out of the minds of men before complete disarmament can be possible. A World State must first be preached.

It is likely that there will be a new World war. The League of Nations is helpless to prevent war. The Peace Treaty of 1919 was unjust in most of its vital features. Nazi Germany means extensive German re-armament.

Germany was prepared to disarm if other nations fulfilled their promises of disarmament. So far there has seemed little chance of this. Therefore, Germany has inevitably rearmed. German armament means renewed demands for armaments elsewhere.

It is obvious that the greater the armaments, the greater the dangers of war. The danger of new European war on grand scale is very real. It is evident that the new war will be far more destructive than the last. When countries believe themselves to be fighting for their national existence, there are no lengths to which they will not go.

The only way to foster internationalism is to allow it to take root in a soil already prepared for it. And the soil can be prepared only by propaganda for a World State. Just as the City State has grown into the nation-state, so the nation-state of the present will inevitably find its consummation in some World State of the future. Nationalism is a psychological phenomenon, not a territorial one. There will be a day when there will be a bonfire of all the national flags, and there will be a common new flag—the flag of mankind.

Literature is full of the voice of nationalism. Tennyson described the French people's love of Freedom as the "school boy heat, the blind hystries of the Celt." Heine wrote : "Nature has denied to the English everything that is beautiful and lovely." Shakespeare praises England as "this earth of majesty, this seat of Mars," bnt hints at "the envy of less happier lands." The imperialist Kipling speaks of "lesser breeds without the law."

The nationalism that finds vent in such sneerings expressions is a kind of madness, and leads to hatred, dwarfing of intellect, and war. So long as there is this pyet of literature, there will be the feeling of contempt

for other peoples, suspicion of them and the desire to arm against them.

Why do people love nations and communities, and not mankind ? If Indians and the English can intermarry, why can't they live as brothers ? But this is an idea, not for to-day or to-morrow, but for the day after to-morrow.

Q. II. (*d*) Tolerance in pirvate and public life.

Ans. Islam intends to create an ideal liberal society where full scope is provided for the flowering of variety of opinions. The Holy Prophet is reported to have said : Differences of opinion among the learned within my community is God's grace. 'Divergent views can exist under a true democratic spirit only in a society where people show a particular attitude of civilised behaviour, and where they enjoy true liberties. The threat to liberties not always comes from political oppression but from a majority that is 'intolerant of the conventional that looks for with suspicion on divergent minorities, and is willing to use the weight of numbers to repress and regiment them. 'For a liberal society a public opinion is required that is genuinely tolernt, that values differences in point of view that linits the amount of agreement it demands, and that welcomes new ideas as source of discovery. Suffice it is to say that behind a liberal government there must be a liberal society.

Islam inculcates the highest degree of toleration in an individual's mind. There is, from Islamic view point, no compulsion in the matters of faith. Islam teaches all the people to be moderate in their dealings with their fellow beinges irrespective of their caste, creed colour or religion. Even the non-Muslim minorities have the right to propagate the good points of their religio n in an Islamic state. The Holy Quran lays down :

'Allah loveth not the utterance of harsh speech-save by one who hath been wronged. Allah is ever hearer knower. (IV : 148).

The Holy Prophet showed a high spirit of tolerance at a so critical time when a very moderate person was likely to be swayed by emotions. He did never use harsh words even against his worst enemies. So much so that after having been injured at the hands of enemies in the battle of Uhad, he prayed to God : 'O Allah forgive my people, they do not know.' After Hijrat to Medina, the Muslims were prohibited by the Quresh of Mecca from performing Haj ; and, there emerged the possibility that the Muslims would take similar action in this connection. There was every possibility that the Muslims would block the way of other people who wanted to go to the Holy Place along the routes running close to Medina. Allah warned the faithfuls in the following words :

'And let not your hatred of folk who stopped your going to the unviolable place of worship seduce you to transgress ; but help you one another unto righteousness and pious duty.' (V : 2).

The spiritual lesson of toleration preached by Islam is far superior to the one based on material considerations. It is the embodiment of highest wisdom by virtue of its divine source. It does not require any utilitarian devices in support of its justification. Islamic injunction are dynamic in nature with the provision of a vast scope of accommodating good points of other faiths. The Holy Prophet ordered the Muslims to follow the practices of Jews and Christians in matters about which there was no provision in Islamic law. He established an exemplary attitude when he allowed the Christians of Nairan to celebrate their prayers in the very mosque of the Holy Prophet. Not only were many pre-Islamic Arab customs tolerated by him but he went so far as to prescribe : 'In Islam the virtues of the days of ignorance will be acted upon.'

Once a person came and talked rudely to Abu Hanifa in the presence of his pupils and friends He went so far as to call him a Zindeeq (heretic). Abu Hanifa replied

mildly, Allah forgive you. He knows you are not right in using this word for me. "There was some unpleasantness between Imam Abu Hanifa and Imam Sufian Sauri. Somebody came to him and said, "Sufian was reviling you. Thereupon Abu Hanifa observed." May Allah forgive both me and Sufian, "If Sufian had passed away even while Ibrahim Nakhaee (a theologian and traditionist of great repute who was the preceptor of Imam Abu Hanifa preceptor Hammad) was alive, the Muslims should have lamented over his death."

He used to say about himself ; I have never cursed anybody : I have never avenged myself ; I have never hurt or teased any Muslim or Zimmi (non-Muslim subject of a Muslim state). I have never deceived anyone or broken a promise with any person. A shoe-maker, who was a drunkard and a reveller was his neighbour. Late in the night he used to drink and eat *Kababs* in the company of his merry making friends to the tune of this couplet :

Axaooni wa ayyo fata Azaaoo

Lay Yomin Kareematin wa Sadoodin Sughar.

(The people have abandoned me. And what a brave fellow they have abandored : He who would have stood firmly by them on the day of fighting and turmoil). Although Imam Abu Hanifa was thus badly disturbed in the midst of his prayers and communion with God, but he patiently tolerated this nuisance. One night the Kotwal happened to pass that way and arrested and imprisoned the shoe-maker. As soon as Imam Abu Hanifa heard of this he rode straight to the house of the Governor of Kufa who had a great regard for him and got the culprit released immediately. On their way back home he said to the shoe-maker, "well, after all, we have not abandoned you". The drunkard was so much affected by this generosity and good neighbourliness that he repented and atoned for his sins by becoming a pupil of Imam Abu Hanifa and in course of time became a Faqeeh himself. Imam is a great advocate of tolerance in private or public life. The history of Islam is replete with such sublime examples. Let me take an example from the Holy Quran which will astonish

you but will teach you how to welcome tolerance with loud shouts. Prophet Muhammad' (peace be upon him) cousin sister was married to Zaid (who was a slave). The Arabs began to talk with one another about this marriage because Muhammad's cousin sister belonged to the highest family while Zaid came of the lowest family. The Arabs were caste-ridden at that time but Muhammad who was here to ban, for good, all colour and caste took no notice of it. So he did but after a little time there was a conflict between husband and wife. The things were so critical that Zaid determined to divorce her. Here see who goes to Zaid. Our great Prophet goes to him.

Although a man,

Yet inviolate

World First Teacher

God's Last Legate

And asks Zaid not to divorce her, but the reply from Zaid was, "Dear Muhammad tell me, if you are inspired from God or only you are giving your own view and when Zaid was told that Muhammad was saying his own view here then listen to the words of Zaid, it is my affair I have full freedom in this matter. See how the minds were trained and how the full liberty was being enjoyed by humanity.

Good and Evil are inseparably joined in this world and the knowledge of good is involved and mixed up with the knowledge of evil. A person, who, knowing all the temptations of vice abstains from it and follows the path of virtue is a true Muslim. Some foolish people argue that Adam transgressed the right path by Providence (*i.e.* the will of God). But God gave Adam the freedom to choose otherwise. Adam would be a mere puppet. God left him free and hence there can be any meaning in reward or praise for his abstinence. We cannot expel sin by removing the material for sin. Difference of opinion among good men is knowledge in the making. Under the funny kind of fear for sects, we wrong the earnest and zealous thirst for knowledge. Some men are afraid of

parties but these fears are useless. Bear in mind that out of moderate varities in the ideas of men there arises a good symmetry. Just as in a body when the blood is fresh the spirits pure and vigorous then all the operations of wit and intelligence work sharply, similarly when a nation is cheerful and enjoys freedom and safety it reaches sublime heights of discussion and invention. It throws off its wrinkled skin of corruption and enters the glorious era of truth and virtue. It would become great and honourable in the future ages. The Government who choke the freedom of thoughts and set up twenty officers over the minds of men when new light is born, she brings a famine upon our minds again. She is wrongly advised. She is breeding slaves or imitators not creators. Milton exclaims, "Give me the liberty to know to utter and to argue freshly according to conscience above all liberties".

Toleration is better than compelling all the iron yoke of conformity will bear an imprint on our minds. If all cannot be of one mind, it is wiser that many views be tolerated rather than all be compelled to have one view. Of course, fundamental differences should be suppressed but minor differences must be allowed. If we come down to prohibiting, it is most likely that truth will be prohibited than anything else because when our eyes have become dim with the film of custom and prejudice, truth appears to be quite strange to us. It is a sure proof of our laziness that we distrust the right cause. We should rather hold gentle meetings with those who err. We should have liberal audience and try to reform them. We knows that they may rise to great heights and serve the cause of truth. We often judge hastily. Hence while we believe that we are defending the Gospel by suppressing them we might be actually rendering a dis-service to religion. Errors occur in a good government as in a bad one.

Many men and women are jogging along in mediocrity. They are occupying inferior places because they are unable to keep good situations on account of their hot tempers. Everywhere we see people mortified, humiliated, kept down by hot tempers which they think they cannot control. They may work months, or years

to climb up to good positions, and then throw them away by yielding to fits of passion in moments of annoyance.

I met a very capable man the other day who has been handicapped all his life by a quick temper, which is the secret of his comparative failure. He has held many good positions but lost them in unguarded moments. He is very ambitious and hard working and he struggles to get ahead. He is now well along in years but he has never been able to do anything like what his superior ability would warrant. He feels mortified that he fills such an ordinary position as he does when he is conscious that he has superior ability He knows that he ought to be at the top of his profession instead of half way down : that he ought to be a leader instead of being led by men who are not half as competent as he. It galls him to death to be ordered around by men far his inferior in ability, but they all know his fault.

Can anything be more foolish than for a boy to spend years and years on education and special training for his life work and then just as soon as he climbs up a little and gets a decent position to throw it all away in a momentary fit of temper ? What would you think of an artist who would spend years in carring a beautiful statue out of marble block, smite it to pieces with his mallet in an instant and then go to work on another, and do the same thing again and again ? You would say that he ought to be in an insane asylum. But are you sure, my friend, that you are not even more foolish than he ; that you are not destroying your own work of years by hasty explosions of temper.

People who fly into a rage at the slightest criticism, who take everything as a personal affront, are never sure of themselves, and never sure of their positions. They make employers and associates feel all the time as if they were walking on thin ice, liable any minute to go through. You have to be very careful how you handle these touchy people, how you approach them ; you always have to choose the right word lest you give offence. You must not say anything which they can twist into a personal

thrust, these sensitive souls suffer a great deal, and they are very difficult people to get along with sensitiveness is really an acknowledgement of weakness. It is founded on vanity, false pride, egotism and selfishness.

Sealousy enters into a quick temper, so does intolerance of other's opinions. The victim wants to run things, wants to make everybody do as he wishes, and if he cannot he "flies off the handle." As a rule, a hot tempered person is naturally arbitrary, selfish, vain and proud. He cannot think of anybody else but himself. Other people's rights cut very little figure with him.

Every person should be ambitious to become a power in the world, to stand for something above the ordinary, to lift himself out of mediocrity but he can never make himself thus felt until he is *first master of himself*. He cannot control conditions or men until he can first control himself. It is the man who can be calm, no matter what the provocation. It is the man who can look serene when the tempest of passion is raging all around him in others. It is he who inspires confidence who forces respect and who masters men and matters.

Q III. (*b*) "The function of prose is to communicate ideas, not to adorn them."

Ans. Aim of Descriptive Writing The aim of descriptive writing is to produce mental images in the mind of the reader. A mental picture is something he sees, not with his physical eyes, but with his mind's eye. He thinks of his college days, and pictures of college life pass before his mind's eye. The more active our imagination, the greater the power that we possess to "visualise" a particular thing.

The only way in which a writer or speaker can make us visualise something, is by means of words : that is, by *describing* it. Whether the picture is clear or vague will depend entirely on his power of description, or the choice and arrangement of words employed by him.

Observation. A valuable direction for descriptive writing is this: when you are describing something, imagine the object or the whole scene before you and write as if you were gazing at it. In order to do this well, it is important to cultivate the power of observation. Accurate observation will be the best preparation for correct description. Some students seem to think that they should confine themselves to their books and walk through the world with eyes shut. Rather they should carefully observe men and things arround them; then if asked to describe anything they have seen they will not be at a loss. Important and striking features of any subject should naturally have greater prominence in a description.

The following is a vivid description of a Pakistani Fakir and is marked by close and accurate observation :—

"In the full glare of the sun, a Faqir was squatting cross-legged by the roadside. Except for a loin-cloth, he was naked : but his brown skin was daubed all over with grey ashes. His long matted black hair hung down over his bare shoulders : and a rosary of greasy black beads was slung round his neck. His head was bowed and his eyes closed as though he were asleep ; but he held out his black begging bowl to every passer-by."

Selection. After observation comes *selection*. When you have carefully looked at the object you want to describe—say, a bit of scenery—you will find that it is impossible to mention in your description *all* that you see. Even if it were possible, it will not be desirable to do so, as it will make your description long, wearisome and confusing. You will, therefore, have to make *a selection from the details* you have noticed. And in doing so, select only those things that are characteristic, peculiar, significant and important, because then and then only you will be able to produce an exact impression of it on the reader's mind.

Herein description differs from photography. "Description is like painting; for it chooses to reject irrelevant or unimportant points and to intensify and

brighten others. Photography takes all big and little alike, without always making the chief details significant."

Suppose, for example, you want to describe a Pakistani Bazaar. It is not possible to attempt a vivid description of everything in it—buildings, men, animals, etc. You must choose the most characteristic and interesting features, and leave the rest alone. You might pick out such details as these :—

The narrow bazaar—the heat and the glare of the sun, the dust, the smell—the people, clad in dresses of many colours, loitering about—the traders sitting cross-legged aimd their spice and grain—the buyers with money in their purses—the thinkling of bells round the neck of a horse—a creaking cart—the broad-backed coolies sweeting in the sun—the house-wives bearing water from the well—the black-eyed babies—the fly swarms on sweetmeat shop—the worker at his loom—dogs, monkeys, noisy crows—the blacksmith with a mattock and a spear reddening together in his coals—the dyers stretching dyed clothes in the sun wet from the vats—orange.

Such details, each expressed tersely in telling words, will be more than enough to produce in the reader's mind a clear picture of a Pakistani Bazaar.

Arrangement. When you have chosen the details which you mean to include in your description, you will have to decide how to *arrange* them so as to produce the best effect. Things which are important should be emphasized while the things which are of minor importance should not be described minutely ; therefore, bring important details in the foreground and keep minor ones in the background.

Study the following description of a landscape noting how the details are arranged as seen by the spectator :—

"All about him the country was flat. In all directions he could see for miles. The harvest was just over. Nothing but stubble remained on the ground. With the one exception of the live oak at Hoover's place there was nothing green in sight. The wheat stubble was of a dirty

yellow ; the ground parched, cracked and dry, of a cheerless brown. By the roadside the dust lay thick and grey, and on either hand, stretching on towards the horizon, losing itself as a mere smudge in the distance, ran the illimitable parallels of the wire fence. And that was all ; that and the burnt-out blue of the sky and the shimmer of the heat."

Or look at the finished picture describing the hills :—

"All beyond and about is the great field of the hills ; the plover, the curlew and the lark cry there ; the wind blows as it blows in a ship's ringing, hard and cold and pure ; and the hill-tops huddle one behind another like a herd of cattle in the sunset."

The description stand out sharp, clear-cut, pregnant, as any landscape on a painter's canvas. Also look at the following description of an Eastern Desert :—

There was no fly that hummed in the forbidden air, but instead, a stillness ; no grass grew from the earth, no weed peered through the void sand, but trees borne down by Jordan in some ancient flood spread out their grim skeleton arms all scorched and charred to blackness by the heats of the long silent years :"

and this description of the Shabby Room in the Barber's Shop :

"The shabby room. though small, was very cold. A tiny fire burned in the grate. Clean white curtains purtially screened a chilly French window that gave on to a backyard. The whiteness of these curtains and of three marble wash-basins might deceive everybody into thinking of the cleanliness of the room. The room was not clean. Thick dust lay on the opaline-gas-shades, and the corners were full of cobwebs. A dirty apron and a cap hung on a nail in one corner. In another was a fitment containing about fifteen heavy mugs and shaving brushes, numbered. The hair brushes were poor. The floor was of unpolished dirty planks, perhaps deal. There was no sign of any antispetic apparatus......Everything was slatternly, dirty, and inadequate."

The Choice of Words. Descriptions are nothing but "word pictures." Just as a painter makes his pictures with line and colour, so a writer makes *his* pictures with words. Thus skilful handling of words goes a long way in making a description vivid and impressive. After you have observed accurately, selected the details wisely, arranged them artistically you must describe vividly and accurately by choosing appropriate and precise words.

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III. (*e*) "Nature and man can never be fast friend."

Ans. When we observe the universe we find that all kinds of creatures are adequately provided with the means of living. In the domain of vegetable life we find that plants and trees suck their food from the earth by their roots and from the air by their leaves. The form and size of leaves and roots are such as are best fitted to imbibe the required nourishment. In the realm of animal life, the same law is at work. The meanest worm that crawls finds its food ready at hand. Dearth of food does not meet our eyes. When a young one of an animal sees the light of the day, it instinctively knows its stores of food and turns to it when hungry. This post-natal consciousness increases with the growth of life. There is no stage where a living-being is left to itself and Nature retires from active help. The treatment is different with the different species and this according to the purpose which each living being has to fulfil in life. In the animal and plant life Nature is very bountiful. But its bountifulness to human beings takes on a different form. Human beings are dowered with intellect besides instinct to fend for themselves. Nature does not cease to be a Guardian Angel. But it does put off the role of an active chaperon. It rests content with its gift of conscious intelligence to human beings. But for this discrimination in treatment, man would not have faced the embarrassing problem of livelihood which dogs his footsteps through life. But at the same time he would not have been a whit better than

dumb-driven cattle, and the miracles of scienee, that we witness all round us would also have been non-existent. The world would not have been the place as we find it to-day. It would have been a mere menagerie.

This ceaseless game of hide-and-seek that humanity has been set to play with Nature is all to the good of man. If man had got all without striking a blow for it, his intellect would have lain dormant for want of proper exercise.

God has created resources in abundance. He has also taught man how to tap and exploit them. It is now for man to exert himself to keep wolf from the door.

Man is dependent on Nature for his livelihood. He has all the wants which are experienced by the animals. Like them he wants air to breathe, food to eat and water to drink. He replenishes the waning stone of vitality by the liberal use of creature comforts. If the daily nourishment by consumption is not forthcoming, his bodily machine will come to a stand still for want of motive power. The earth has in plenty all that he needs. He has only to exert himself properly to eke out his living.

In spite of the plenty and abundance, man has to toil and moil to make his living. When he ceases to endeavour he ceases to exist.

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Q. II. (*e*) The causes of international antipathies.

Ans. Soon after the end of World War II, serious differences arose between the two countries—the U.S.A. and the Soviet Union, which emerged as the most powerful countries in the world. Though they were allies during war, and fought side by side against the Germans yet their ideological differences split them apart into two opposite and hostile camps. The Soviet Union has built its political and social system on socialism, or communism, and believes that this system must spread all over the world. The Americans, on the other hand, believe in the

capitalistic and democratic system, and cannot tolerate the spread of communism. They call the democratic and capitalistic countries as representing 'free world' and are prepared to resist with all their might any encroachment of communism. The Russians look upon such attempts on the part of the Americans as threats to their own system, and are engaged in a tremendous struggle not merely to consolidate communism in their country, but also to spread it in other countries of the world and thus gain more and more international support.

Thus though no actual war is being waged between two blocs, a regular and persistent type of cold war is going on all over the world between the two giants—the U S.A. and the Soviet Union. This is naturally most dangerous, because this constant tension may at any moment reach the breaking point, the cold war may turn into hot war, and the whole world may find itself in the grip of the most devastating catastrophe which may annihilate the whole human race, as both the camps are armed to the teeth with the most deadly weapons.

Refering to the cold war prevalent between the East and the West, and its terrible consequences, Mr. George Kennan said in his famous Reith Lectures, delivered from B. B. C; "There are few, I am sure, who will not agree that never in history have nations been faced with a danger greater than that which now confronts us in the form of the atomic weapon race. Except in instances where there was a possibility of complete genocide, past dangers have generally threatened only the existing generation. To-day it is everything which is at stake—the kindliness of our natural environment, the human experience, the genetic composition of the race, the possibilities of health and life for future generations -which is at stake.

"Not only in this danger terrible, but it is immediate. Efforts towards composition of major political differences between the Russians and ourselves have been practically abandoned. Belief in the inevitability of war—itself the worst disservice to peace—has grown unchecked. We have a world order marked by extreme instability. In the

middle East we have a situation, any disturbance of which could now easily involve us in all out of war. No one on either side wishes this to occur ; yet the complete uncertainty as to the adversary's intentions and the premium that rests on the element of surprise in an atomic war could easily cause people to take, under the pressure of fear or misunderstanding actions the effects of which would be irreparable. It is against this terrible, immediate, and almost inconceivable danger that the risks of an effort to negotiate a political settlement with Russia must today be measured.

"To me it is a source of amazement that there are people who still see the escape from this danger in the continued multiplication by use of the destructiveness and speed of delivery of the major atomic weapons. These people seem unable to wean themselves from the belief that if the Russians gain the slighest edge on us in the capacity to wreak massive destruction at long range, they will immediately use it, regardless of our capacity for retaliation, whereas, if we can only contrive to get a tiny bit ahead of the Russians, we shall in some way have won ; our salvation will be assured ; the road will then be paved for a settlement on our own terms. This cast of thought seems to have been much encouraged, in my own country at least, by the shock of the launching of the Russians earth satellite".

Thus the two power-blocs are in the grip of the war psychosis, mutual fear and suspicion, and there is going on the inexorable armament race, which instead of ensuring peace and safety, may lead to war. The following facts disclosed by Mr. Khrushchev in his interview with an American press representative in January, 1958, provide an idea of the extent of the war psychosis, and its dangerous consequences.

"It was reported that allegedly, a part of the American bomber force, with hydrogen and atomic bombs, were constantly, in the air, and always ready to strike against the Soviet Union. Reports have it that one-half of the planes are in the air.

"This is very dangerous. Such a situation serves as an illustration of the extent of military psychosis in the U S.A. when planes with hydrogen bombs take off, that means that many people will be in the air piloting them. There is always the possibility of a mental blackout when the piolet may take the slighest signal as a signal for action and fly to the target that he had been instructed to fly to. Under such conditions a war may start purely by chance, since immediately relatiatory action would be taken.

"Does this not go to show that in such a case a war may start as a result of sheer misunderstanding of a derangement in the normal psychic state of a person, which may happen to anybody. These two blocks that is American and Russian are at the bottom of spreading international antipathies in the world for the sake of their idealogies.

Q. III. (*c*) "All the Finalities of the world are progressive.

Ans. Man is essentially good and is inclined to virtue as a needle to the pole. All institutions whether ancient, medevial or modern in their finalities are virtully inclined if it has been no so, mankind would not have progressed so marvellously as it has done to-day. Though there has been interruptions in the course of history but that has been entirely due to the intervening situtions which are prompted by human weakness under thousand and one temptations from the vicious side of human character, but ultimately course of human action always turned towards beneficial and gain ful adventure. So all humanactivities turned towards virtue and benefaction because there is no way out for human salvation except becoming good and benevolent as a finality in his behaviour and conduct. Hence all, institutions are turned into perfection.

(*Masood Ikram Kalim*)

Q. III. (*d*) Why should everything be done for us Pakistanis as if we are infants."

Ans. "God helps those who help themselves." Though it is a worn-out phrase but it has a profound meaning. Self confidence is a virtue and those individuals, institutions or Governments have confidence in themselves accomplish wonders. Being self-determined and confident whatever task they undertake to accomplish their achievements become sure. It is the wavering mind that procrastinates and wastes the energy in deliberations and over-thinking. Thus wasting golc en opportunities, they are roaming in hills without gown and crown. Surely because they lack self-confidence and encourage to avail of their opportunities which are sleeping a way because of the lack of quick decision. To expect help from others and assistance in every step we take is a frailty to be disdained. We must bear in mind that he who lives on hope dies fasting.

Live, live like you, unlike others
Drape, drape your shape, don't ape others all.

Sing, sing your song in your own humble way.
Make your yourself your night your day.

Why beg anyone to think for you ?
In the ocean of life swim or sink for you ?

Dive deep, dive deep in the well of strife.
Yourself, yourself for the jewel of life.

(*Masood Ikram Kalim*)

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WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch) and Section Officers Combined Competitive Examination held in 1962.

ENGLISH ESSAY

Time allowed : 2 hours *Max. Marks : 50*

Note.—Write an Essay on any one of the following topics :—

1. Sincerity is a difficult art and is realised while writing an essay.

2. By changing the system of Education one changes the character of a Nation.

3. Frailty, thy name is woman.

4. Reading maketh a man ready, writing maketh a man perfact.

5. Acquire knowledge. It is an ornament for society and an ornament against society.

6. No man has lived a right life until chastened by a woman's love.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch) and Section Officers Combined Competitive Examination held in 1962.

GENERAL PAPER IN ENGLISH

Time allowed : 2 hours *Max. Marks : 100*

Note.—Attempt question No. 1 *and four others.*

1. Make a precis of the following in about one-third of its present length :—

"The extreme division which exists today between the intellectuals and the mass of ordinary people, particularly in the English-speaking world, is one of the most striking examples of that tenible isolation of group from group, that total lack of true social integration, which so effectively prevents the life-blood from circulating through modern society. This isolation necessarily breeds animosities and in the widest sense, a snobbishness of a kind which could not exist in an integrated society, in which each man fulfils his vocation within the natural hierarchy, without arousing envy (since has vocation is his own, and no one else can fulfil it) and without indulging in envy. In such a vocational society there is a real sense of security an d a complete lack of animosity as between the different social orders (each of which is giving) what it is best qualified to give to the community as a whole such as cannot survive in an industrial civilization, whether capitalist or socialist.

In our world, in which the very nation of a natural social hierarchy is lost, every group either fears or envies every other group ; and it is, in part, a feeling of resentment that a certain group of people should possess a knowledge and tastes that savour of privilege that makes the bourgeois so suspicious of the intellectuals. But the isolation of the intellectuals is also due to a considerable

extent, to their own attitude and to the use to which they have put their special qualities ; connoisseurs of all things human, sensitive with an indiscriminate sensibility, acutely aware of the minor profundities of life, yet troubled by their sense of isolation, embittered by the hostility of the pharisee, the bourgeois, taking refuge either in the arrogant exclusiveness of a small clique or in the privacy of neurosis ; for ever searching yet afraid to find ; in the widest of these preoccupations, they have neglected their true task, the task not of thinking for themselves, but of understanding and of communicating that which they understand.

It is the fault neither of the bourgeois nor of the intellectual that 'high brow' should have become so common a term of abuse ; it is merely one more symptom of social disintegration : and such a process, once started, gathers velocity of its own accord ; denied their rightful place in society, the intellectuals have become increasingly irresponsible (the same might be said of the aristocracy, or what remains of what was once an aristocracy) ; less and less responsible, their position has become increasingly isolated.

It is essential that those who, believing in a universal truth which can be known and has been known the world over, are prepared to undertake the labour of understanding, should keep outside this vicious circle, that they should combine a justified intolerance of the ideals and ideologies which lie at the root of modern society with an answering tolerance for the men and women caught up in the circle, stamping out in themselves the animosities of group, class and race. It is their task to act as a bridge, when all the bridges are down ; a bridge, in the first place, between East and West, but also between the partial and complementary truths buried under so many warring philosophies. It is for them to maintain the unity of truth, against the diversity of error ; and this they can do only by labouring themselves to become aware of that unity, that they may recognize it under the multiplicity of its disguises.

2. What are the main uses of the study of Islamic History to Pakistanis ?

3. "Art is nature seen through a tempranent, the facts seen by a particular mind." Explain and illustrate from painting or poetry.

4. Extracts ! a pitable method, "young people have time to read long books and the imagination to seize all the great things." (Napoleon). Discuss, is there anything to be said in favour of Anthologies ?

5. Why do languages decay ?

6. "The true University is a collection of books." (Carlyle). How far books fulfill the function of a University in Pakistan and where do they fail.

7. Is it a compliment to a man to say, "he talks like a book." If not, why not.

8. Hobbes described the life primitive, as distinguished from that of civilized man as, "solitary, poor, nasty, brustish and short." Discuss this view.

9. Is the greatness of drama judged best in the study or in the theatre.

10. Modern Journalism has been called "a branch of commerce" and this has been said to be, "the most countemptible view of Journalism yet given to the world." Discuss these two opinions and give your own.

Solution

Q. 2. By changing the system of Education one changes the character of a Nation.

Ans. "Child is the father of man" is an old saying with a significant meaning. But a child who wastes his time in playing marbles on the roadside while he should be attending classes, flies kites while he must learn his lessons, and learns all kinds of undesirable languages and words as a result of bad company, cannot be the father of a man who belongs to an independant and progressive nation. Such children generally grow up as undesirable elements of society. They bring bad name to themselves and to the country.

A child is a sacred trust of society and state. He is the leader of to-morrow. He must be brought up and reared in an atmosphere where he learns the great deeds of his ancestors and develops the will to do like-wise. He must grow up in an atmosphere where he is told about his country and nation and learns to become proud of it. It is children brought up in this kind of atmosphere who are fathers of the men of to-morrow, who will guide the destinies of their country and of the world and win laurels for themselves and for their motherland. Such atmospheres is created and found in societies where there are ample opportunities for children to acquire education and learn about the great things of life.

The educational system that to-day prevails in our country, is a creation of the foreigners who ruled over us. It is our heritage from the British and a legacy of our past. The greatest day in the educational history of this subcontinent was that when Lord Macaulay submitted his proposals to the British Government for the introduction in India of the western system of education on British lines. In

this Macaulay enjoyed the support of some prominent Indians and his scheme was immediately accepted and enforced by the British authorities. The educational system that was then set up gradually started to be accepted by the people and during the course of the nineteenth and the first half of the twentieth century expanded widely.

There is no doubt that this system of education has resulted in great benefits to the people of this sub-continent. It has pulled them out of the morass of ignorance and darkness in which they lay before. It has helped them to shed away conservative and antiquated motions and adopt progressive ways. It has acquainted them with modern science and knowledge and laid the foundation of the nationlist movement. It has produced men of brilliance and intelligence who made their mark in the world and of whom every citizen of Pakistan is rightly proud. Sir Syed Ahmad, the Ali Brothers, Allama Iqbal, Quaid-i-Azam and Quaid-i-Millat are all products of this western system of education.

But inspite of producing men of such extra-ordinary brilliance, the one great defect that this system suffered with was that it was extremely theoritical. It made a man educated but not fit for practical life. The British needed educated men to run the offices and the administration and this system of education produced such men in large numbers.

But a thing which is suitable at our time is not necessarily suitable for all times. The needs of a nation change with the passage of time. Pakistan does not now need only persons who can manage an office and run a business. Such men are there in plenty. What the country needs to-day are people trained in vocational pursuits. She needs technicians, engineers, craftsmen, scientists ; people who can take charge of the steadily changing complexion of our economy and lead the country on the road to progress and prosperity. It is here that our present educational structure fails to meet the requirement of the new nation. It is for this reason that the cry is heard that our educational system needs a reorientation and change.

One penetrating look at our educational system is enough to convince a person of the righteousness of this demand. Primary education which must be free and compulsory so that all children of school going age should benefit by it instead of playing on the road is almost non-existent. One of the greatest necessity of any educational system is that it must be cheap and within the means of everyone who wishes to acquire it. Our educational system is not so. It is so expensive that only the fortunate few can benefit from it. From the very beginning it burdens the student with many subjects with the result that few obtain proficiency in any. The knowledge they gain does not train them up for practical life. Facilities for technical education are meagre and beyond the reach of many. The number of educational institutions is not adequate, class-rooms are overcrowded, the teaching staff is not properly qualified and ill paid. There are hardly conditions which produce the leaders of to-morrow.

The future pattern of our educational system must provide education in all its branches—literary, scientific, technical, vocational, professional and social. Education in all its stages must have ample scope for development and expansion. It should be both intensive and extensive, that is to say, not only should it be made available to large number of people but it should also grow in depth.

To begin with, primary education must have top priority and be made free and compulsory so that a vast number of our children should get the opportunity to learn. Adult primary education should be expanded to give an opportunity to the older people who wish to learn to secure education. Instead of imparting a purely literary education in the primary stage it should aim to provide education the central idea of which should be to make education craft central.

Education of the secondary stage should be organised as to train students of average merit to fit themselves in a particular trade after they complete their school career. At the University stage improvement of standards and development of research work should be the main aim of

future reforms. Study of languages should be developed and encouraged to produce suitable people to take charge of our diplomatic relations.

The programme of vocational and technical education should be developed with a view to the present and future needs of the country in agriculture, industry, technology, science and engineering.

The present system of female education is also defective. They are educated on the same pattern as boys which results in no practical good to them. The aim of female education should be to produce ideal wives, good mothers, ministering angels at home. Home economies, nursing, sewing, cooking, baby and child care, should be made compulsory in the secondary stage.

Pakistan needs to develop and progress not only economically but also socially, politically and culturally. For progress in any field we need properly qualified and trained personnel. The sooner our education system takes account of our needs, the better it will be.

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Q. 3. Frailty, thy name is woman.

Ans. Commonly, a woman is a victim of vain glory. She thinks too highly of herself. She is proud of herself. It is admitted fact that a vain glorious person is aggressive to prove that her lofty talk is true. She cannot keep his thoughts concealed, because then she cannot impress upon others. She often talks too highly of herself. This vainglory is a great moral weakness of a woman. Rightly, she is called 'Frailty' thy name is woman. She often ignores the fact that vanity does not always play.

Often, the woman falls a prey to jealousy. Consider the woman whose mind is suspicious, covetous, envious. How small and mean and drear everything appears to her. Having no grandeur in herself, she sees no grandeur anywhere, being ignoble herself, she is incapable of seeing nobility in any being ; selfish as she herself is, she sees

in the most exalted acts of unselfishness only motives that are mean and base. She forgets the fact that selfishness does not make life beautiful.

She often speaks ill of others. She forgets that who speaks evil of another cannot find the way of peace. She is often seen talking about the private affairs of others, or discussing the ways of society or criticising the eminent.

She happens to be the slave of lusts and cravings and indulgences. Fears, doubts and lamentations often attack her. Such moral weaknesses are generally found in a woman.

She is hungry for fame. She becomes dangerous when her wishes are thwarted.

In the light of the above it is right to say that frailty, thy name is woman.

Q. 4. Reading maketh a man ready, writing maketh a man perfect.

Ans. We study for three things viz. (1) delight (2) ornament in society (or the cultivation of social charm through the cultivation of the power of exposition in speech and writing and (3) ability in practical business (for the cultivation of the power of judgment and arrangments of things and marshalling of facts and figures having regard to particular circumstances and events.

We sit in a corner of a garden with a heap of books, we read them and take delight in them. We talk there with great minds. We are inspired by their sublimate thoughts. We are drenched with lustre of light. These sublime moments teach us how to soar upwards on the wings of aspiration. High ideals are born in us. They enkindle us to be ready to obey the rules of life.

By reading we have an art to express ourself clearly. We have a fine and gracious personality by dint of reading literature. It teaches us not to be stupid and dull in

society. It teaches us not to be awkward and timid in speech. By reading books we learn to call out our mental reserves and how to use them to advantage. It teaches us how to talk and it is admitted fact that a good talker creates a favourable impression which is everything. Reading gives us the power to charm, to satisfy like a beautiful face or form. It creates in us the ability to analyse things. It makes us ideal man. We live in society. We have social problems. Reading teaches us how to solve these problems.

We learn to control our moods. Good books' teach us to think positively, not negatively. It changes our outlook in life. Reading awakens our scientific attitude. We leave to build castls in the air. We begin to think over the grim facts of life. We learn what to do, when to do, how to do. where to do and why to do. We broaden our position. We extend our limited knowledge. We learn to have divine position. We get health, beauty and life in all its joy and fulness. We train ourself to keep at our work whether we like it or not. Reading teaches us not to be the slaves of whims and fancies. Good reading fills our mind with a host of healthy thoughts. It makes mentally vigorous.

Thus reading makes us mentally fit to accept what is right and reject what is wrong. So it goes without saying that reading makes a man ready.

When we write, we write for a glorious life. Only when a healthy and controlled imagination and sincere emotion go into the writing, then a sublime piece of writing is sure to come to life. And it is a live essay that is of any value. Mere spinning of a number of sentences does not make a composition a real essay. So the essayist or writer has to train his mind to feel intensely, for it is the sincere and systematic presentation of his feelings that gives his writing the fire that is indispensable. Just as every composition in verse is not a peom, so every short non-fictional composition in prose is not an essay. An essay worthy of the none should have that fire which transmitted from the heart of the writer. This personal

element in an essay differentiates it from an article which is impersonal and which attempts to convey information.

Thus the writer must possess an individual stamp. He has his own feelings, and embition. He has his own thoughts. He is a creator, not an imitator. It is admitted fact that man's dignity is in thoughts. To think correctly is his whole duty. He conquers wrong thinking by constant watchfulness and the greatest persistence. For, writing requires meditation. And it is meditation that enkindles mankind. By dint of meditation, wisdom dawns upon mind. And it is wisdom which sublimates and elevates man. By dint of wisdom man becomes a whole man that is perfect man.

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Q. 5 Acquire knowledge. It is an ornament for society and an ornament against society.

Ans. The citizens of an Islamic state are required to have a knowledge at least of the fundamental teachings of Islam. Islamic society always accorded a high value to education. The Holy Prophet was the first to realise the importance of education as useful instrument for moulding the lives of people in light of the teachings of Islam. He asked the captives of the battle of Badr to teach reading and writing to Muslim children in lieu of the payment of ransom.

The Holy Prophet is reported to have said : 'Knowledge is the life of heart ; it is like a burning torch in the light of which the darkness of ignorance withers away'.

He further said :'Learn the compulsory doctrines and the Quran, and teach the people, for verily I am a mortal.'

Hazrat Umar sent deputations for the propagation of Islam towards all newly conquered lands; and prescribed it as an obligation on the *Amils* to chalk out programmes for the education of masses in the light of the preachings of Islam. In the time of rapid expansion of Islamic empire it was felt essential that a simultaneous develop-

ment in the understading of the teachings of Islam should grow among the conquered people so that the objective of the programme of territorial expansion might be effective.

'And the believers should not all go out to fight. Of every troops of them a party should go forth, that they (who are left behind) may gain sound knowledge in religion ; and that they may warn their folk when they return to them, so that thay may beware' (Quran IX : 122).

"A man lives in deeds, not in years"—so runs the old proverb. A man's reputation is built up by how he lives, what he says and how he act, and not what he is or what he has been. A man who does good, who acts in the interests of other man, is the person who is revered and respected. The desire to do good is inspired by knowledgge and enlightenment. A man without knowledge and education is no better than a head of cattle."

Human nature is a mixture of good and evil. One of them which is not so good aspects of human nature is the love of power.

This is an inherent desire of man and most human activities are guided by this motivating force. A man is most enraged when he finds that his power is being curbed, restrictions are being imposed on his activities, and the jurisdiction of his activities is being curtailed. It hurts his vanity and he is prepared to adopt any means to acquire or regain power.

Man's ingenuity has invented a number of ways of asserting power. The most common and ordinary of these ways is the use of force. This method, though most common, is also the worst and the meanest. Force may actually be used or it may only be threatened. One is as bad as the other. The idea behind both is to subdue and suppress the people on whom it is used.

This forceful way of asserting power, exercised in various ways, is also responsible for a huge host of miseries

which have befallen mankind throughout history. It supersedes justice and fair play. The rule of God is by it broken and the laws of nature violated. Man, the noblest creature of God, is destroyed by it. The creations of nature demolished and annihilated. But man is so greatly overwhelmed by his lust of power that he looks neither to the left nor to the right, cares not about God and nature, but marches triumphantly ahead over the short lived glories that force achieves for him.

The use of force for the attainment of power has been the disease of mankind from times immemorial. It has plagued generations, annihilated races and nations, destroyed civilisations, toppled down empires and resulted in the killing of innocent men, women and children. History is full of such instances. Grievous wrongs and crimes against God and humanity have been committed in the name of religion, civilisation, rights of states, liberty, justice, and many others. Jugglery of words backed by the might of force has enabled tyrants to perpetrate their tyranny, enable one nation to rule over the other.

Power is not bad in itself. It is the way in which it is used makes it good or bad. Just as there can be a wrongful and false use of power, there can also be a rightful and true use of it. Power is nothing in itself. It is the power to do good which is fine. True power lies in winning the minds of men, in leading them to believe and trust by sincere wishes and praiseworthy actions. This kind of power is benevolent and creative.

This power is not won by might, by swords and by tyrannical rules. It is won by truth, justice and love. This kind of power is permanent. It lives with the man who wields it in his lifetime and lives in people's memory when he is dead. Power won by force is temporary. It lives as long as force is there. It is destroyed when the might and force becomes weak. Power of force is reluctantly obeyed. The power of love is willingly and happily obeyed.

There are two kinds of human greatness. There are the men of the moment and the men of the future. Men of the moment represent the age in which they live. They

are brought to power by the trends and opportunities of the times in which they live, some by falseood, deceit and intriguing machivellian (mak-i-a-vel-i-an. شاطرانہ حکمت عملی)

The men of the future have that prophetic quality which creates the next age They fashion the times in which their children and their children's children live. This prophetic quality, this nobility of mind and the greatness of soul and the power lying in it is achieved not by force but by Knowledge. Knowledge becomes power.

"A king is honoured in his own country but a learned man is honoured everywhere"—thus said a great philosopher. Such is the power of knowlege. It wins homage, begets reverence, secures willingly obedience, universally and always. Knowledge is power in the truest sense. It is the mightiest of powers because it is most benevolent. It knows no end, it knows no decay but increases with the passage of time and is enriched by greater use.

Q. 6. "No man has lived a right life chastened by a woman's love."

Ans. Love does wonder in its school, it makes wise of the fool. Love teaches man how to live. Love turns copper into gold. It is love that creates a sense of beauty in man's heart. It is true, "Nature enhances her beauty to the eye of living men." The eyes of the lover see beyond the meterial. Thus a man who falls in love with a woman imibes the sense of beauty. And it is beauty that intoxicates both the holder and the beholder. The love-sunk man stands spell bound before her in worship. What a glory of light and shade and colour awaits the lover of the beautiful. Where is the pen of the writer, or brush of an artist, that can describe in fitting language, or adequate colours, the "declaration" of the Heavens and the hour of sunset ? The love-drunk man is surrounded by Beauty, the universe is full of music ; the woman is a hidden treasure of beauty.

The love-sunk man realizes that love is going strife. It is love of woman that creates responsibilities into man and it is responsibility that enkindles man into act. Bear in mind that life always means to achieve something and how it is possible except by doing something. You act and live. You live and act. It is only act that respects life. If you do not act, you do not live. Without act, you just drift away, without any mighty motive. The man who is chastened by a woman's love does not fish in the air. He does not waste his life like a rueful swain. In short, woman's love teaches man how to live, how to fulfil the claims of life.

God's greatest Man
Loves a peaceful life
Of hope and bliss
With child and wife

A virtuous wife is a man's best treasure. The man who is drenched with the love of a woman leads a peaceful domestic life. The home is not only a breeding ground of intellect and intelligence, but is also a fertile field for the growth of social virtues. It is within the four walls of the home that we really learn and assimilate the formulae of "From each according to his ability and to each according to his needs" and "Each for all and all for each." To destroy the family is to scatter the moral and spiritual basis of human society. Public nurseries run by the State functionaries look after the bone and flesh, but retard the spiritual development. Thus they turn out a Mass Man more akin to machine than to a real human being No description of the home can be more striking than that of Dr. J.H.Oldham who writes ! "In the home persons are valued for what they are in themselves, rather than for what they do. Work and business engage only a part of the personality, but in the love of the family the whole man can find his satisfaction. The family is a school of character providing an education in sympathy and understanding, in self-control and co-operation. It is a training ground in responsibility and mutual obligation, and builds the disposition which fits its members to participate in the wilder life of the community. Thus

no man can live a right life if he is not chastened by a woman's love because it is love of woman that enkindless man to make a family life.

Q. 1. Sincerity is a difficult art and is realised while writing an essay.

Ans. Dairymen tell us that in order to keep butter sweet indefinitely, every particle of foreign matter, every bit of buttermilk which could possibly become rancid, must be worked out of it ; so ideas and thoughts, to become immortal, must be stripped of every bit cf superfluous expression. Language must be simple and transparent ideas must be expressed directly in the fewest possible words.

If a young writer would only start out holding constantly in mind the determination to save the reader's time, to economize his attention by cutting out every useless word, reducing every sentence to the fewest possible words, condensing everywhere, not only would he get a most helpful lesson in composition, but also his articles and books would be read and praised. The young writer will find splendid practise in rewriting many times an article or chapter, even after he thinks it is well done, trying each time to express the thought more forcibly, in simpler language, in less space, and still without loss of ideas. He will be surprised to see how many words he can spare, how many repetitions he has made. He will be surprised and pleased to see how effectively he can express an idea in more concise sentences by continual recasting.

The ever-living authors have expressed their thoughts in transparent language. They have stripped the expression of their ideas of verbiage, of all superfluity. They have chosen words which exactly fit the thought. They have left no traces of anything perishable which time can corrode or affect, and so they live always. What power will time ever have to erase a single sentence from Lincoln's immortal speech at Gettysburg, Longfellow's

"Psalm of Life," or Shakespeare's divine creation? How many centuries and ages, think you, would obliterate Christ's story of the lilies of the field, or the Sermon on the Mount, or Gray's "Elegy"?

Some imperishable poems and immortal bits of prose have been elaborated during years of thought and patient endeavor for fitting expression which would stand the test of time. Men who have written for immortality have put weeks, months, years, perhaps, into a poem or a chapter. There are writers who have gained fame with a few brief sentences, a stanza or verse, while others who have written scores of volumes are forgotten before they die. Limpidity of thought and directness of language have frequently been the determining factors of such fame or oblivion.

Young writers attribute Kipling's fame to unusual genius. No doubt he has a great deal of natural ability, yet many of these young writers would not deign to re-write a story from eight to ten times, as Kipling does, in order to express his thought in the most forceful, telling, and concise manner before giving it to the public. They expect, with a tithe of his experience and carefulness, to write a story in a few hours, and then feel hurt because it is returned with thanks. An editor can tell very quickly whether a manuscript bears the stamp of concentrated thought and persistent endeavor, for every sentence betrays the writer's mind. The experienced eye detects a looseness of expression, a lack of balance and mastery in the use of language. He notes feverish haste, scorning patient endeavor to find proper words, and sees the lack of finish. Such defects influence his decision. He sees the traces of effort which true art always conceals, and every unnatural straining after effect and lack of simplicity and conciseness in treatment. The trouble with most writers is that they are "addicted to language,"—their thought is covered up with words, words, words. They should take the advice of Tryon Edwards,—"Have something to say, and stop when you're done."

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Q. 1. Vocabulary :—

Ans. *Striking*—attracting attention ; rousing great interest. *Tenable*—logical. *Animosities*—hatred, strong dislikes. *Snabbishness*—respecting others on account of their high rank or great wealth or despising others on account of their low rank or lacking of wealth, snobbish acts or utterances. *Hierarchy*—a form of government by officials of various ranks and grades. *Savour of*—have signs of, additional interest. *Privilege*—a special advantage, a special favour or benefit. *Bourgeois*— middle class persons. *Connoisseurs*—one who has enough knowledge of something in which taste is required to be a good judge. *Pharisee*—a self righteous person, a hypocrite. *Exclusiveness*—(of persons) not mixing with those whom they consider to be inferior in social position, education, wealth. *Clique*—a group of persons who have common tastes and interests (*e.g.*, in art or literature) and who praise, help and support each other. *High-brow*—a person who claims to be superior in intellect and culture. *Velocity*—speed, swiftness, rapidity of action or events. *Aristocracy*—government by the people of the highest rank. *Stamp out*—destroy, end, crush.

Summary

There is a conflict between the intellectuals and the common people. They are divided into groups which indicate social disintegration.

Flatterers are born in a government by the officials. Here everyman does his own vocation. In a hierarchy, the middle class shows resentment against the intellectuals. The behaviour of the intellectuals is at the bottom of this resentment because they think themselves superior to that of the middle class people. They hurt their feelings. This is very dangerous to the integration of society. The intellectuals neglected their responsibilities and keep themselves away from them. It is incumbent upon those who try hard to create a classless society to diffuse tolerance in private and public life. They should do their best to establish right and demolish might.

Q. 2. What are the main uses of the study of Islamic History to Pakistanis ?

Ans. Pakistan was achieved in the name of God. We promised before God and Man to enforce Islamic law in this state. It is the first Muslim State which is made on ideological concept of Islam. Quaid-i-Azam Muhammad Ali Jinnah from his death-bed, sends a message to the youth of Pakistan :—

By the Grace of God once again you are free
It is time preserve now your long-lost liberty.
In the glorious traditions of God's Holy Prophet Last
Like that iconoclast killing "colour" and "caste."
Blaze forth the truth that all men are free
And Islam is the Faith of Man's Liberty.

The Qur'an has, time and again, directed man's attention to the Phenomena of Nature and the events of history, and has exhorted him to reflect and ponder over them. These two fields, so apart from each other, are fundamentally alike, as both reflect the same Divine purpose. The working of law is discernible in both. To-day, the processes that govern the coming into and passing out of existence of living organisms seem pretty clear. But when we pass from the individual life to group existence, the picture becomes a little havy. Nevertheless, creditable data has been compiled on the rules that govern the emergence and disintegration of human groups. The philosophy of history has tried to broaden the spectrum and to identify the laws that govern the rise and fall of nations. It has been a laudable attempt, but it has, so far, failed to give an intelligible account of the course of human history. None of the concepts put forward has held the field for long. The result is that history still appears to be a disorderly succession of fortuitous events. The Qur'an invites a look into history from a fresh angle which deserves attention. According to the Qur'an, the Divine purpose is at work in human affairs as it is in nature—the Divine purpose is progressively accomplished

through laws from which there is no escape. We may call them the Divine Will. The materials is passive and can be moulded into any form concordant with the purpose of God. In history, on the other hand, the purpose is to be worked out through the willing and active co-operation of free finite beings. The Divine will by a self-imposed restraint, permits them to act and choose for themselves. The human beings who play their part on the stage of history, have, sometimes, lived and acted in harmony with God's purpose and, sometimes, against it. In the former case, they have prospered, progressed and taken their rightful place in the vanguard of civilisation, in the latter case, they have fallen behind other people, have decayed and ultimately have been supplanted by others. In this process, a casual relation is indicated. Each way of life produces its own consequences. The set of regulations which governs these results is the law of Requital. As you sow, so shall you reap. This law is as relentless and inexorable in its working as any other law of nature. The Qur'an has repeatedly affirmed this law and, drawing upon human history, has provided copious illustrations of its working A nation which adopts a way of life that accords with the moral order of the universe, achieves success in every field of activity. It wins both wisdom and material prosperity. A nation whose way of life is opposed to this order, inevitably decays and disintegrates.

History is a record of the rise and fall of nations. It tells us about the nations that flourished in the past—their way of life, the goals they pursued, the values around which their culture was organised, their actions and the consequences of those actions. History taken not merely as a chronicle of events but as assessment of working of values can help us solve our own problems. This assessment would give us power—power of predictions and power of control—in the sphere of collective affairs. We can avoid pitfalls. If we find ourselves following a course that has brought nations to a calmitous end, we can check ourselves in time, retrace our steps back to the crossroad and choose a better path, if not the right one.

We can thus have not only a guiding light to judge our own way of life, our thinking and our actions, but also an insight into the future of other nations from the ideals pursued by them. In short, if we wish to make the best of life, there is no escape from a study of history relating the conduct of the people with the fate that befell them. That is why the Qur'an exhorts us to go round the world and see for ourselves "the fate of those who defied God." *i.e.*, His Laws. Wealth, power, numbers, nothing could save them when they ran a foul of the higher values. History has judged, them, as it will, in time, judge us.

We are here to establish right and demolish might from the world. Our chief want in life is to set up a real society which doubles our latent possibilities.

And how this is possible without going through the Islamic History which is the record of our rise and fall.

Q. 3. "Art in nature seen through a temperament, the facts seen by a particular mind." Explain and illustrate from painting or poetry.

Ans. All are the creatures of environment brought up under different situations Some have inherited ideals stucked up in their minds. Some develop their tendencies and tastes according to their temperaments nurtured or cultured under the influence of culture and the educational opportunities they had in their early life. Hence by some art is interpreted by them temperamentally. Quite the contrary facts have a different appeal to different minds which are equally judged by their peculiar insight of what is presented to them in their observation and experience. Here the theory of relativity effectively exercised.

But the first and foremost quality is that the poet gives an emotional colouring to his material. His attitude is entirely different from that of the scientist who depends upon his powers of observation and experiment and tries to give a faithfull accounts of the facts. But the poet goes

beyond the realms of hard facts and with the power of imagination, with a heart palpitating with warmth and feeling, he presents the same scene or event in a new emotional colouring. His eyes catch the beautiful hues, the light and shades of nature ; his ears are receptive to the music of the breezes and his heart throbs with the sufferings of human beings. To Wordsworth ordinary objects of nature make an appeal which brings him in direct communion with God. For example, in the fifth stanza of Nature he says that the brook and road were fellow travellers. He saw the great heights of the decaying woods, and heard the blasts of waterfalls :

> Winds thwarting winds, bewildered and forlorn,
> In torrents shooting from the clear blue sky,
> The rocks that mutterred close upon our ears,
> Black drizzling crags that spake by the way-side.
> As if a voice were in them, the sick sight
> And giddy prospect of the raving stream,
> The unfettered clouds and region of the Heavens,
> Tumult and peace, the darkness and the light—
> Were all like workings of one mind, the features
> Of the same face, blossoms upon one tree.

Only a poet could have derived thoughts of Heavens from these common objects of Nature. For the mind of the scientist it is hard to imagine how winds could be bewildered and forlorn, nor can he hear a voice from rocks and drizzling crags.

The lines of verse are instinct with passion. The poet is carried by the impulse of the moment and he wants to record his novel experience, his reflections and wanderings of the mind, for his own personal delight as well as for the delight of others. It is as much a necessity for self-expression as to make others wiser.

Secondly, allied to this quality of emotion is the *richness of imagination, wealth of detail, and enjoyment of beauty*. In this respect Keats is a typical representative, a votary of the beauties of objects of Nature and drinks deep at the fountain of sensual beauty. Like Shelley he also listens to the rich notes of the nightingale sitting in

an orchard in the evening. He loads his stanzas with so much of colour, smell and tastes that as we read his Ode to the Nightingale we began to feel the fragrant atmosphere all round us. The following lines will serve as an illustration :

I cannot see what flowers are at my feet.........
Fast fading violets cover'd up in leaves ;
And mid May's eldest child,
The coming musk-rose, full of dewy wine,
The murmurous haunt of flies on summer eves.

But the poet does not stop here. His fancy takes wings and he begins to imagine the effect of these sounds of the nightingale upon a lovely girl in a lonely island.

Thirdly, although the poet is concerned with the truth and represents human nature with *the subjective truth* and very seldom the objective truth that he records. He re-evaluates the world in the light of his own vision. He gives us his individual point of view peculiar to him. Poetry is the expression of souls burning with the passion of eternity, the prophets and seers who have heard "the still, sad music of humanity." They have looked at the problem of the world each from his own angle of vision and expressed it in a form suited to the thought Wordsworth is the high priest of Nature and reads a heavenly message from wild flowers, brooks and streams :

"To me the meanest of flower that blows can give
Thoughts that do often lie too deep for tears."

Shelley is a visionary who sees the shadows of an unseen Power visiting all objects and the minds of men touching them with a sense of immortality for a shortwhile and then suddenly vanishing. In his *Hymn to Intellectual Beauty* he says :

Love, hope, and self-esteem, like clouds depart.
And come, for some uncertain moments lent,
Man were immortal and omnipotent,
Didst thou, unknown and awful as thou art,
Keep with thy glorious train firm state within his heart.

Thou messenger of sympathies
That wax and wane in lovers' eyes.

Similarly, Browning is an optimist and sees a ray of hope in every disappointed effort ; Tennyson is a disillusioned man, bird caught in a glass cage, beating its wings to come out ; Arnold is deeply struck with the melancholy side of life ; Byron echoes the thunder and lightning and the storms that burst within his soul—illustrations for all these can be easily multiplied.

Fourthly, poetry is characterized by a certain regularity of cadence, a rise and fall in the sound. a swing much like the marching of soldiers or beating of the drum. This *rhythm* in the lines of poetry distinguishes it from prose and makes a special appeal to the human soul.

This sense of harmony is also a special feature of other branches of art like music, painting, dancing and architecture—all of which make use of symmetry, proportion, regularity of sound and movement of feet as the chief ingredients that contribute to their perfection and give delight to the human soul. When rhythm is carried a step further and under the guidance of the rules of prosody lines are made to have an equal number of feet or give the same sound at the end, *e.g.*, the first with the second, the third with the fourth, or the first with the third and second with the fourth and so on, the verses form a definite **rhyme scheme**. Examine the following stanza from Gray :

The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

As further aids to harmony of sounds poets sometimes make use of **alliteration**, a repetition of the same sound. By the richness of sound the poet produces an effect in the ear and if we read the lines aloud it gives a special delight.

Fifthly, it must not be presumed that the *subject-matter* of poetry is always concerned with the destinies of man, with the high-flown philosophic problems that baffle

him at every step of his life and that the poet aims at solving some of these mysteries, though Pope believed that

'The proper study of mankind is man'

yet the fact remains that no subject is trivial or too high for the poet. He writes on every conceivable topic under the sun and creates an interest in the reader's mind. Poems have been written on art and painting, in memory of friends, on roses, fly drinking out of the cup, a solitary reaper, a rustic highland girl, a king, a beggar, the moon, the starry nights, dreams and fancies, nightingales and skylarks. Byron chooses to inspire the Greeks, Shelley addresses Pan, god of the forests. Keats roams in imagination over the scenes of nature in *The Realms of Fancy*, and Browning relates the emotional experience of Vogler, the composer of music. Thus the range of poetry is as vast and limitless as the ever expanding horizon.

Q. 4. Extracts ! a pitiable method, "young people have time to read long books and the imagination to seize all the great things" (Napoleon). Discuss, is there anything to be said in favour of Anthologies ?

Ans Extracts are certianly pitiable because after all they are extractions from the complete work. By extract there is generally a break in the continuity of the theme, and one fails to comprehend the complete import of the work. And when one is absorbed in to imbibe himself with the sublime thought, there appears the break and one feels that there is something amiss. There is no doubt that extracts give sense to know the central idea but it becomes a pitiable method when one loses the thre ds of continuity and fails to gratify his thirst for knowing more and more about the subject concerned, When they have ample time at their disposal to satisfy their curiosity, let them go through the whole rather than content with the extracts. We should bear in mind that imagination is a great power that enables them to fly upwards on the wings of aspiration. It sharpens their intellect. It broadens their horizon of learning. And here it is anthology that

goes a long way to gratify their thirst for knowledge. As the young men are blessed with latent talents, so they should make the best use of them. They should go through the classical lone and derive full advantages from them instead of browsing the extracts. Young men should dig into the love of knowledge through long books to have talk with the great minds of the past. They should probe into the experiences gained by the great of the past.

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Q. 5. Why do languages decay ?

Ans. In the course of history, languages had a slow pace in developing because men were crude and uncivilized at the beginning of history and gradually developed the medium for the exchange of the ideas. As races mingled with one another with a distinctive dialects, languages underwent a noticeable change and languages from their originalities went into a dying process. Actually primitive languages assumed a new shape taking place of the old.

There is another process more vital for the decay of the language which results from the invasions, conquest and occupations of alien races who brought their own language and dialects which had a very strong impact by their administrative agencies. Thus, very often, the language of the rulers become dominant and that of the ruled decayed.

Also by a slow process of penetration by matrimonial ties, the language of the rulers, all the more. gains a firmer hold than that of the ruled which is gradually obliterated.

There is also another factor not to be ignored which influences a language which is either primitive or imperfect that is the advent of a highly civilized and cultured people's classices. Like the imperceptable adoption of English language all over the world, which has taken the place some of the undeveloped languages subjected to the process of decay.

Latin was the language in which the cultured man of Norman times wrote, and French was the language

spoken in polite society. The saxon tongue languished, and there is little doubt that the Norman conquest dip for a time militate against the development of English. Many Saxons wrote in French, and, with the exception of the *Saxon Chronicle*, which went on until 1154, the bulk of the prose was written in Lation. English prose after the *Chronicle* practically slumbered until its remarkable awakening in the sixteenth century.

Q. 6. "The true University is a collection of books" (Carlyl). How far books fulfil the function of a University in Pakistan and where do they fail.

Ans. The chief function of the university is to create an ideal atmosphere which doubles our creative latent possibilities. First and foremost duty of the university is to make room for research works. For research work, the university must be equipped with an ideal library where the students and teachers work day and night to create something new.

The university education should teach our youth how to derive inspiration from physics and chemistry. Here students must be taught how to gain victory over nature. The university should produce great scientists, biologists, zoologist and geologist and economists. These scholars will discover unknown lands. Only they can conquer nature. Nature will reveal her hidden treasures before them because they know the laws of nature. Thus they will gain upper hand over the abundance of wealth and they will be able to remove poverty from the country. They wi l be able to heal the wounds of man. Such men are badly wanted in Pakistan so our university should produce such ideal men who glorify "ought" into "can".

Every good act, youths, has but one aim;
Man's victory over matter ever aloud proclaim.

Here the mind is trained for the highest mental effort. A true university is a centre from which should emanate light that should illuminate the dark corners of the mind

and obscure spaces in the universe outside. The darkness of ignorance, the clouds of superstition, the falsehood that masquerades as truth, the dim and vague shapes of prejudice and bigotry are all dissipated in its bright light, It should not be forgotten that in the pursuit of knowledge a university does not ignore the national cultural heritage of the land, and so it is a place where the achievements, traditions and values of our mind, on which the national idea is founded, are studied to make us conscious participants.

Secondly, a University has to be a human aggregate with a soul and collective will, where men of vision and faith work to make manifest the truth they cherish. It provides the corporate community life and atmosphere, the unique benefit of a common academic life with its facilities for discussion and intercourse under the superintendence and guidance of persons inspired by the highest ideals, the opportunity of 'student inter-education". This is a very important feature of a University, as Newman remarked in his celebrated essay, "*The idea of a University*" that he had no hesitation in giving the preference to a university which merely brought a number of young men together for three and four years and then sent them away without doing anything and not to a university which arranged for regular lectures and conducted strict examinations.

Thirdly, a University should provide all facilities for training the youths to take proper place in the community. Goeth uttered a word of sovereign wisdom when he said that the primary vocation of man is a life of activity. But contemplation, deep thought, careful testing of one's armoury, the attainment of the requisite skill and strength must precede action if it is to be effective. One must learn not to ask of life more than it can give. One must learn the rules of the game of life. One must acquire a sense of proportion. One must ascertain to what star one will hitch one's wagon. The students whilst at the university, must know what it is that they are fit for, and how far they may venture, and what shoals and rocks are to be avoided. Only then they are free to plunge into the fray to

be in the van of public conflict, to wisely administer the State, to command the applause of listening senates, to guide the others and shape their characters, to be leaders of thought.

University education thus aims at training in leadership. The academic atmosphere characteristic of university life imparts to act as a leaven in the body politic. The academic atmosphere characteristic of university life imparts to those who have lived in it a quality of detachment, a habit of examining things dispassionately in the cold light of reasons without regard to extraneous of ulterior influences and considerations a method of approach to and study of facts without prejudices and predilection—all of which are comprised in the expression "scientific spirit". A university man is presumably a reasonable man. He is also a man with an appropriate sense of values and a correct perspective of things. Having necessarily become acquainted with the best that has been taught and written, he is both a guardian and an apostle of culture.

Now taking into view these objectives, let us see how far university education in Pakistan has been able to achieve them. The fundamental question is whether university edcuation help the student to find himself, acquire knowledge and self discipline, or does it allow his creative spirit to wither and die under the light of false values. If we face the facts we find that the Pakistani universities today have fallen into comparative disrepute, and they do not enjoy the public esteem accorded to them in the past. There are two main reasons for this. First, the largely academic character of the instructions in the university, instead of developing the personality of the student and enabling him to make a place in society for himself, often converts him into the unemployable. Secondly, even the standards of academic education have fallen so much that persons we have reached the highest stage are not only ill-informed and ill-educated about the affairs of the world but are sometimes ignorant of the elemantry things in their own fields of study. Inefficiency and corruption, which have also crept into some of the

administrations, have contributed to the public's loss of confidence in them.

Another defect of existing system of university education is its abstract and academic character. This, in itself, would not have been so serious a defect in a country with a different social background. University education must, in any case involve a degree of specialisation and abstraction. Unfortunatly in Pakistan, the emphasis on the intellectual and academic aspect has been accompanied by the loss of manual skills, and what is worse, a repugnance for various types of manual labour. Instead of recognising the dignity of labour, university students are often inclined to look down upon manual work.

Unfortunately, the trend of education in Pakistani universities has been towards easy academic studies. Irregular class-hours, over-crowded colleges working in shifts and similar ills have denied to our youth the vitality of vigorous academic life. Naturally education has been a failure. It has given no mental discipline, steadfast character nor self-restraint; and neither the will nor the technique to work.

The defects in the universities are mainly the outcome of the system which has been set up The fact that a University degree is an indispensable condition for employment in most types of service has induced a rush for degress and let to overcrowding in universities. As a degree is regarded as a passport to any employment, some universities felt that they should not deny this passport to their students. There was thus a tendency to pass as many students as possible. if necessary, even by lowering the standards. Once the downward trend began, it was difficult to check it, for any university which sought to maintain a high standard faced the risk of losing its students to other universities with lowered standards. The fact that degrees are essential pre-requisites for employment had an undesirable effect on students as well. It made them pay more attention to the passing of examinations than to the acquisition of knowledge. Moreover, the lack of adequate financial support for the universities leaves them with no

option but to encourage the inflow into universities of as large a number of students as possible. In a situation where many of the universities derive a major portion of their income from the tuition and examination fees, it is difficult, if not impossible for the university to exercise adequate control on the discipline and standards of study of its students.

Another reason of the deterioration in the Pakistani universities is that they have stood aloof from the main currents of Pakistani thoughts and culture. To the national movement, the student community contributed the fine frenzy of their youthful enthusiam. There were many teachers who sacrificed their all for the sake of the country. But the universities as such stood away from the main current of national life. The growth of new ideas, the development of modern Pakistani languages and literature, our cultural Renaissance, the rise and growth of Pakistani nationalism, new forms of collective activity which we have evolved, all these, in their origin and inspiration, have been the work of men who found the universities insufficient. University men have, on the whole, chosen to stand away from the creative urges of collective life, somewhat nervous of their strength, and often unable to guide them, shuddering even at the prospect of stepping into them. The result is that our youngmen, when they leave the university, are not filled with the inspirations of the trails and triumps, the sacrifice and heroism of those who lived before us. They are not given a thorough grasp of the continuity of Pakistani life through the ages. They are not taught to respond to the vital influences which have exerted themselves in various fields in Pakistan.

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Q. 7. Is it a compliment to man to say, "he talks like a book." If not, why not.

Ans. It is undoubtedly a compliment because any talk associated with a book is an expression of learning. If anyone talks like a book, it may be interpreted that

there is originality in his talk, as well as precision and labour of research because books are always prepared by taking pains to be authentic and readable. So if any-one talks like a book, it means there is sense in it and it is to the point and meaningful.

Every young person, who expects to accomplish any-thing in the world, should acquire conversational power; he should be able to command himself perfectly, to con-verse with ease and elegance in company. To be able to interest people is a great attainment in itself. It is worth everything to the youth who would achieve anything of note. This reputation will help him all through his life. How often when a man is wanted for an import position some one will say, "Let's send Mr. Smith, or appoint him for this or that place. He will represent us with dignity because he knows what to say, he knows how to make a good impression, a good appearance."

Conversation is a great education. A good conversa-tionalist brings into play a great many qualities. He must exercise his tact. His judgment comes into play. Good sense can never be absent. The good conversationalist must be large-hearted, generous: if mean, if narrow, if prejudiced, all his bad qualities, as well as his good ones, come out in his conversation. He must have a warm sympathy for his listeners. He must be interested in them he must tactfully avoid touching their sore spots, or ex-posing their weaknesses. His power of analysis is in con-stant use. His creative ability must be exercised also, for a good talker cannot be an imitator, a mere echo.

It is pitiable to see how some able men and women stammer and wrestle with the English language, botching their sentences; mixing the parts of speech, dropping their adjectives and verbs as though they had never attempted to put a sentence together before. Many peoples' vocabu-laries are composed of all sorts of incongruities. They have never been taught the magic of choosing just the right shade of words—just the right meaning.

It ought to be ambition and pride of every young man and woman to handle language with facility and power,

to express themselves vigorously, concisely, forcefully.

Whatever other ambition you may have, resolve that you will become a specialist in conversational ability. You may not be able to practise law, medicine, or any other profession, or attend to business, but you have a chance every day to bring into use your powers of speech. One of the best possible investments you can make is to spend time in studying the thesaurus for synonyms and equivalent expressions, in order to give variety and breadth to your conversation, trying to broaden your vocabulary in every possible way, looking up every word you come across that you do not know. This is an education in itself ; it will mean very much to you. You cannot be a good talker with a narrow vocabulary or a limited experience.

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Q. 8. Hobbes described the life primitive, as distinguished from that of civilized man as, "Solitary, poor, nasty, brutish and short." Discuss this view.

Ans: Votaries (حامی - پرستار) of modern civilization (جدید تہذیب) will find nothing attractive (دلکش) about the slow, leisurely life lived in the past. Modern life is so different from old life that it looks like a break between two epochs (عہد). Our entire (ساری) life, physical, social (معاشرتی) economic (اقتصادی), intellectual (ذہنی) or imaginative (تصوراتی) is cast in a different pattern (نمونہ - سانچہ).

Science has been the main revolutionising (انقلابی) factor. Our forefathers lived in squalid (خستہ حال). Villages ignorant of the laws of hygiene (علم حفظان صحت) and health, in dingy (گندے), ill-ventilated (تاریک) mud huts (جھونپڑی) which were little better than hovels (تنگ و تاریک ڈھیر) surrounded by heaps of rubbish (کوڑا کرکٹ) on

all sides. There was little or no sanitation (صفائی) and life on the whole was dirty. One sometimes wonders how they could be still healthy. But for (کے بغیر) fresh air, sun and unadultered (خالص) food stuff, they would have ceased to exist long ago. There were no travelling amenities (آسانیاں) like aeroplanes, railways, cars or bicycles. Travelling was slow, difficult and risky and what made matters worse was the absence of *Pukka* roads of the type we have now. Life was dull and unromantic for there were no means of recreation (تفریح) like cinema, radios, newspapers or social life in the shape of clubs and societies. As to things of daily use like tooth-brushes, tooth pastes, the tale was no better. And what about education ? There were no facilities (آسانیاں) for it, and to a large extent (بہت حد تک) it was conducted (دی جاتی تھی) in the home.

When we compare (مقابلہ کرنا) all this with our own life, we are wonderfully struck at the contrast (ہم حیرت میں گم ہو جاتے ہیں). Our life, we feel, must be better life than life lived in old days by our forefathers. And yet it is not uncommon to come across people sighing (آہیں بھرنا) for 'good old days'.

Hobbes was materialist. He could not keep in mind that life is not mere sordid game of counting coins. He forgot that "Dust thou art and Dust to return, was not spoken of the soul." No doubt, life in past was not so comfortable owing to lack of scientific discoveries but there was another side of the life which is being curbed in the dazzling light of the materialism that is why the people sigh for good old days.

Perhaps it is due to the fact that modern life, with all its glamour (شوخیوں کے ساتھ) is not conducive (معاون) to what we may call real happiness which is more spirtual

than a physical condition. Science has made life easy, interesting and colourful. But, notwithstanding all this man is far from being happy. The appearance of a large number of books on the quest of the phantom of happiness is indicative of the absence of this bliss in present day life.

The fact is that science, while it has done a lot for our body, for our material welfare, has done little or nothing for our soul, for our spiritual well-being. Modern day Western civilization pampers the body, but starves the soul. In good old days life was simple. Plain living and high thinking was their motto. Modern life, with its hurry and rockets fever and frets has become a round of vicious pleasures which fare ill in comparison with the simple and pure pleasures of our fore-fathers (آبا و اجداد). Not only this, modern life has deprived (محروم کرنا) man of his mental peace (ذهنی سکون) by making life extremely (بہت زیادہ) insecure (غیر محفوظ). The Atom Bomb, the Hydrogen Bomb and a score of (بہت زیادہ) similar deadly scientific inventions have given us a sort of fear complex and made us restless (بے چین). We live constantly in fear of being wiped out of existence. What has made of man we cry.

Science has, be making us rational (صاحب فکر) and critical (نقاد), made us agnostics (خود پسند) and doubters (شکی). Religion has ceased to be a living force, and our old faith (عقائد) has gone. Faith is a great thing in life and its disappearance (عدم موجودگی) has played havoc with (تباہ کر دینا) the happiness of the modern man. Life appears to be devoid of (خالی) meaning and purpose.

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Q. 9. Is the greatness of drama judged best in the study or in the theatre ?

Ans. The greatness of drama can be judged best in the study. A true and critical scholar can study best a play or a fiction at his desk in quiettude and rest. Because there are no accompaniment of coloured and decoration and noises. Often plays are abstracted, distorted or converted to suit the financial gains or convenience of the players.

One who is at his library has a chance to study others works of plays and by comparison of the contemporary works he can form a better judgment of the greatness of the play. In a theatre where the play is hurried through in a limited time cannot be so well-judged as at one's study at leisure with ample time at his disposal.

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Q 10. Modern journalism has been called "a branch of commerce" and this has been said to be "the most contemptible view of journalism yet given to the world." Discuss these two opinions and give your own views.

Ans. The economic and commercial uses of the press need no stressing. Through the advertisement columns, the buyer and the seller and the employer and the employee are brought together. The Agency columns serve a very useful purpose these days. The quotations of market prices which every good newspaper publishes help to keep the price level stable and steady all over the country. The money-markets of the world depend much on the financial news collected and published by the newspapers. This is a commercial view about journalism. No doubt, this branch of journalism should not be considered contemptible because it gains money and it goes without saying that money makes the maie go. But the responsibilities of the press are equally great. The journalists often forget their responsibilities. The press should always be on the side of truth and justice. Its influence on the multitude is great, therefore, this influence

must be exerted for the cause of good. How the press can exert for the cause of good without money. Let the press earn money through advertisement columns to meet the expenses, of the staff. Bear in mind that press cannot call a spade a spade if it is not free from financial worries.

Then the press has another responsibility. It must not cater for the vicious taste of the vulgar by descending to the sensational and lurid. Great sale may attend a trick of this kind but it hardly serves the ends of truth and justice. The press must educate the public, not ponder to the baser instincts of its reader. Without conscientious and clean journalism we cannot have. a clean moral and political atmosphere in a country. And how it is possible to perform such a great task without having sufficient resources.

The department of advertisement belongs to the commercial side of the modern journalism. Advertisements breed a never-ending discontent in our mind. We can never be satisfied with what we have are not good. They declare that the brands and designs that figure in them are much better than those who possess and create a longing for them. In this way, advertisements keep us in perpetual want and drive away peace of mind. This attitude leads us also to neglect the more important purpose of human life. Since advertisements impress on us that we have only one role to play, we tend to forget others which are much above this. A man who is obsessed with the thought of buying is not likely to pay serious attention to the more important duties of life. This is really disastrous.

In my opinion, journalism should make heading in his commercial side to meet expenses and the press should also try day and night to establish right and demolish might from the world.

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WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

Competitive Examination for Recruitment to the West Pakistan Civil Service (Judicial Branch), 1963.

ENGLISH GENERAL & ESSAY

Time allowed : 3 *hours* *Max. Marks* : 100

Q. 1. (a) Give a precis of the following passage in about a third of its present length. 35

(b) Give a title for the passage :— 5

Practically all the progress that man has made due to the fact he is mortal. He has recognised that he is in this world only for a little while, and this knowledge has been a good to stimulate him to make diligent use of whatever talents he is endowed with. The secrets of nature have been wrested from her grudging fingers by men who, knowing they were mortal have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them if not to circumvent death but at least amelicrate the conditions of life for themselves and others.

All our instincts and emotions are reinforces by death. If we were not mortal the parental and maternal instincts would not dominate our lives so strongly as they do. If we know that we should never die, we should have no desire for childern to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child : and a world without a child would be a place in which there was no call for some of the most beautiful emotions to which the human soul can give expressions. And death lends a peculiar sanctity

to human love. A man may love his books, but the love he bears his wife, his childern, or his friends is something deeper and more sublime, it is a love intensified purified by the thought that human life is a finite thing which may at any moment be touched by the finger of death."

Q. 2. Write an essay on one of the following :— 20

(a) "Life is Action Not Contemplation," Goethe.

(b) "Peace Heth He Glories No less Renowned than War". (Milton).

(c) World Government.

(d) Some Social Problems of Pakistan.

(e) "Frailty thy name is Woman". Shakespeare.

Q. 3. Comment on one of the following statements :— 40

(a) "Some rise by sin, others by virtue fall". Shakespeare.

(b) "As Civilization Advance Poetry decays."

(c) "Beauty is truth, beauty—that is all ye know or earth or need to know." Keats.

(d) "All we see or seen
Is but a dream without a dream."

(e) "History is little else than a picture of human crimesand misfortunes."

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Solution

Q. 1. Vocabulary :—

Ans. *Stimulate*—to excite. *Diligent*—showing care and effort. *Talents*—ability. *Endowed with*—blessed with. *Wrested*—obtained by great effort. *Grudging fingers*—Nature was unwilling to reveal secrets up n man. *To comprehend*—to understand *Circumvent*—get the better of. *Perpetuate*—make perpetual, preserve from being forgotten. *Sanctity*—sacredness, holiness.

Summary

Man is Mortal

The idea that man is born to die enkindles man to act. This idea excites him to make the best use of his sleepy possibilities. He does his best to conquer nature in order to probe into her secrets for the betterment of mankind. The idea of death compels him to be useful for his family. The idea of finite life enhances his love for his children and wife

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Q. 2. (*a*) Life is Action not Contemplation.

Ans. What is the end of life ? Thought or action ? This is an interesting question to think over. Different people will answer it differently. There are people who think much but speak and do little. There are those who talk too much and do too little. Then there are those impulsive people who hardly ever think but speak and do just what a passing whim inclines them to say or do. Above these types comes the class of people who have a head to plan and a hand to execute Clive, Hastings, Babar, Sher Shah Akbar, N l on, Wellington, Napoleon, Julius Caesar, Alexander the Great, Frederick the Great,

Mussolini—all these and many other great men of the world have been men of action.

People do not care a rap for the thoughts of Clive, Hastings and other great men. It is their actions writ large upon the pages of history that most of us concern ourselves about. Clive's presence of mind at Kaveripak and Plassey, his second administration and the quelling of civil and military rebellions led to the founding of British Empire in India. Hastings, Wellesley, Bentinck, Dalhousie and others—all men of action—consolidated the British power in India, Dupleix was perhaps a better thinker than Clive, but he was not a man of action. He could not fight. Babar was essentially a man of action and established the Moghul power in India. Sher Shah established the Afghan power, Akbar and Bairam Khan re-established the Moghul power by being men of action.

What is the use of mere thinking unassisted by actions? Hamlet thought and thought, did nothing and came to grief in the midst of a general catastrophe. There are many people who always weigh the two sides of a question to such an extent that they are always afraid of doing anything or taking a decisive step. Their 'action is sicklied over with the pale cast of thought'. They are neither here nor there. They are like the bat in the story. Nothing venture nothing have. We must take a decided line of action : we cannot run with the hare and hunt with the hounds.

But we should not be thoughtless people either. "Thought without action is an evil, and so is action without thought." It is said that a man who never made a mistake, never made anything. Let us, therefore, not merely think our own thoughts, but translate a deserving thought in action—'noble, sublime, god-like action.'

It is safter to think
It is so dangerous to act.
How to reconcile both
The "idea" and the "act."

When life is "act"
What is "idea", pray ?
Why our Sufis think
And alas think away ?

Which is worthy mcre :
To renounce this world
Or its grim facts face
Making efforts in this world.

Is Religion retreat
Into the Himalayas for away ?
Or the Way of Life
Man serve, Matter sway.

Q. 2. (*c*) **World Government**

Ans. We live in an age of crises. One crisis follows another, and even when there is some kind of peace, it is a troubled peace with fear of war and preparation for war. Tortured humanity hungers for real peace, but some evil fate pursues it and pushes it farther away from what it desires most. Almost it seems that some terrible destiny drives humanity to ever-recurring disaster. We are all entangled in the mesh of past history and cannot escape the consequences of past evil.

The only way out of this impass seems to be one-world Government. World Government must, and will, come for there is no other remedy for the world's sickness. The machinery for it is not difficult to devise. It can be an extension of the federal principle, a growth of idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius, but subject always to the basic covenant of the world government.

It is obvious that if we want to abolish robbery, violence and killing as between nations, we must do the same thing for nations as has been done for individuals, i.e., to establish the rule of law over them. Abolition of war required that when two nations have a difference

which they cannot settle in a friendly way by agreement, they should be compelled to accept an impartial decision—to arbitrate instead of fight, there must be an authority above them all. There must be an international Court of Justice. There must be a force acting under International orders, a policeman to enforce the decisions of that court of justice.

So in order to keep law and order in the world there must be the Court and the policeman. The scales of justice are vain without her sword. To get rid of war we must establish a positive alternative to war as a means of settling disputes between nations which they cannot compose by agreement between themselves, to make certain that this positive alternative of arbitration is adopted in every case we must have a world authority above all nations as the national State has power over all citizens.

Now such a world authority will certainly mean some abandonment of absolute sovereignty of nations, which it present means that every nation is a law to itself, entitled to try to get its own way not only at home. but in all its dealings with other nations with its own force, if it can. But a world authority for peace will not mean loss of national self-government or national freedom, it will simply limit, what may be called, the anarchic sovereignty of nations.

Just as the freedom of every individual citizen is increased, not diminished, by the fact that he has to live under law, the same would hold for nations under world government. A citizen may sometimes think that he has too many laws. but without going into the details of particular laws, it is clear that the freedom of the individual to go about his business without fear of his being stabbed in the back or robbed at any moment, depends upon the fact that he lives under the rule of law. In the same manner the nation under world government would have more freedom not less freedom, if war were abolished and replaced by international justice' enforced at need by an authority above all nations, great and small.

The idea of One-world Government has met with great opposition from several quarters. Some of the political thinkers consider it to be an impossibility, a mere illusion. They are of the opinion that virtually all arguments for world government rest upon the simple presupposition that the desirability or world order proves the attainability of world government. Our precarious situation is unfortunately no proof either of the moral ability of mankind to create a world Government by an act of will, or of the political ability of such a government to integrate a world community in advance of a more gradual growth of the 'social tissue' which every community requires more than government.

They further argue that most advocates of world government also assume that nations need merely follow the alleged example of the individuals of another age who are supposed to have achieved community by codifying their agreement into law and by providing an agency of some kind for law enforcement. This assumption they point out, ignores the historic fact that the natural respect for each other's rights in a particular community is older than any code of law, and that machinery for the enforcement of law can be efficacious only when a community as a whole obeys its laws implicitly, so that coercive enforcement may be limited to a recacitrant minority.

According to them the fallacy of world government can be stated into two simple propositions. The first is that government are not created by fiat though sometimes they can be imposed by tyranny. The second is that government have only a limited efficacy integrating a community. The advocates of world Government talk of calling a world constitutional order and would then call upon the nations to abrogate or abridge their sovereignty in order that this newly created universal sovereignty could have unchallenged sway. No such explicit abnegation has ever taken place in history. Explicit government authority has developed historically from the implicit authority of patriarchal or matriarchal forms. Government, so established, have extended their dominion over weaker

neighbours. But the abridgment of sovereignty has always been indirect rather than direct or it has been imposed by the superimposition of power.

In spite of these serious objections to the idea of One-World Government, it is worth while planning and working for it, because if it cannot be achieved humanity is doomed It may take a long time before this idea is translated into reality, but serious efforts must be made in this direction by all peace-loving citizens of the world. After World War I a move in this direction was made by setting up the League of Nations. That failed and it is easy now to see why it failed. The Covenant of League never even formally prohibited war. Every nation in the last resort kept the right to get its own day. The League never had any force at its command. After World War II a fresh attempt was made by setting up the United Nations. This is also not working well upto the present, the Security Council has great powers but it is made largely important by the Veto on effective action given to each of the five great Powers, thus placing each of them above the law established for other nations.

But in the last resort both failure of the League and the difficulties of the United Nations spring from lack of interest on the part of the ordinary citizens of the world. That is why there is an urgent necessity of starting the crusade for world government. The idea underlying such crusade should be to moboilise the opinion of ordinary citizens in favour of world government and make that effective in bringing about a change in the political structure of the world. Though a world government is still too far distant to be considered as serious possibility, there is no reason why propaganda for world government should not be carried on. The creation of a world government is a desirable political reform; but this political reform will not take place without a reform in human morals.

Peace can reign in the world only when all States are reduced to the position of individual units in a federation of States in which all States enjoy internal autonomy with-

out the authority or the means of aggression, economic, social or political. This is a serious problem which must be faced by any movement seeking to propagate world peace— no matter by what means they intend to introduce it. In a no properly representative and equitable world federation nations, much can be achieved, and this machinery ought to be planned and installed as soon as possible.

H. G. Wells, who was a staunch supporter of One-World Government, and who considered it as the next stage in history, discussing the advantages that would accure to mankind by such a move, has rightly observed in his famous outline of History, "There can be little question that the attainment of a federation of all humanity, together with a sufficient measure of social justice ensure health education and rough equality of opportunity to most of the children born into the world, would mean such a release and increase of human energy as to open a new phase in human history. The enormous was caused by military preparations and the mutual annoyance of competing great Powers and the still more enormous waste due to the under-productiveness of great masses of people, either because they are too wealthy for stimulus or too poor for efficiency, would cease. There would be a vast increase in the supply of human necessities, a rise in the standard of life and is what is considered a necessity, a development of transport and every kind of convenience, and a multitude of people would be transferred from low-grade production to such higher work, as art of all kinds, teaching scientific research, and the like All over the world there would be setting free of human capacity such as has occurred hither only in small places and through precious limited phases of prosperity and security.

"To picture to ourselves something of the wider life that world unity would open to men is a very attractive speculation. Life will certainly go with a stronger pulse, it will breathe a deeper breath, because it will have dispelled and conquered a hundred infections of body and mind and now reduce it to invalidism and squalor. We already

laid stress on the vast elimination of drudgery from human life through the creation of a new race of slaves, the machines.

This—and the dis-appearance of war and the smoothing out of endless restraints to and contentions by juster social and economic arrangements—will lift the burthen of toilsome work, that has been the price of human security since the dawn of the first civilisation from the shoulders of our children which does not mean that they will cease to work. but that they will cease to do irksome work under pressure, and will work freely, planning, making creating, according to their gifts and instinct. They will fight nature no longer as dull conscripts of the pick and plough, but for a splendid conquest. Only the spiritlessness of our present depression blinds us to the clear intimations of our reason that in the course of a few generations every little country town will become an Athens, every human being could be gentle in breeding and healthy in body and mind, the whole solid earth man's mine and its uttermost regions his playground".

Q. 2. (*d*) **Some Social Problems of Pakistan.**

Ans. Pakistan is a new country brought into being by the ideological concept of Islam. Islam is a *deen* which is liberal and has outstanding modern features. The society is based on some social justice. During the Birtishs rule, there was an attempt to suppress the Muslims at much as possible. As a result Mussalmans lost social position, monetary stability and some other difficulties also cropped up due to poverty. The greater influence of the neighbouring communities, richer, healthier and politically more strong, was on the Mussalmans. As a result, the influence of the religion waned gradually. Superstitions and dogmatism raised their heads. The Mussalmans were a problem during the British rule. When the clarion call came to rise up from deep slumber and the slough of despond, the Mussalmans became conscious of the great necessity of reforming the society to prepare

themselves to be the future citizens of a free country to be built up on their own concept of life. This was a great task to be performed. Pakistan is established no doubt. But the social conditions have been so bad so long.

When we consider the necessity of social reforms in Pakistan, we cannot forget the role of Sir Syed Ahmad, the great founder of the Aligarh University.

Poverty, illiteracy and disease are the main social problems of Pakistan. It is the Chief duty of our leaders, of reformers, to eradicate these evils from society, because we cannot progress in any field of life, if these three dragons are standing in our way.

We feel the paucity of the social workers in Pakistans. No doubt, the great social reform has been effected by the abolition of the Zamindari system in West Pakistan. Democracy on Islamic lines cannot be developed due to the vested interest of these landlords who won the polls easily by virtue of their hold on the electors.

Education system must be reformed. It goes without saying that education is illumination. So there must a great reform in education system. New education must be introduced. Over-population is also a great problem in Pakistan. Family planning is necessary in Pakistan to save the families from ruination. A great number of children are born to a family of small means. The parents are unable to rear up children giving them proper food and clothing and education also. The children grow up in conditions comparable to the conditions of beasts huddled together. We cannot allow the best creations of God to live in such ignoble conditions. God has created this beautiful world with abundance of food, air and plants and flowers. We cannot allow children to develop like beasts being deprived of the air and light and glory of the life. We cannot allow the seeds of nation grow so carelessly. For this planning scheme is a necessity. But we should not use the idea in order to enjoy life refusing to take upon us the responsibility of rearing up a family. The real purpose of the scheme will be defeated thereby. We cannot allow ourselves to be selfish. What after all

is the aim of the scheme ? The idea is to check the birth-rate in families. Families are to be of a size within the capacity of parents.

The social reformers have contributed a lot in formulating schemes for the uplift of the rural areas. Model villages are being developed here and there. There is the Village Aid Programme also. When we find these programmes, we are elated and we become hopeful of bright future of Pakistan. We cannot sit idle We need social workers of the right type. We are to be conscious of the social needs. An d we must have social reformers of a very great stature.

In fine, we may say that Pakistanis should be conscious of the social problems. We must have attitude and aptitude different from that of pursuing material prosperity on personal level. We must bear in mind that selfishness does not make life beautiful.

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Q. 2. (*e*) **"Frality, thy name is Woman." Shakespere.**

Ans. See on page 145

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Q. 3. (*a*) **"Some rise by sin, others by virtue fall."**

Ans. The greater the sinner, the great the saint. There are men who repent after committing sin. The Gates of Heaven are for ever open, and no one is prevented from entering by any will or power but his own ; but no one can enter the Kingdom of Heaven so long as he is enamoured of, and chooses, the reductions of hell, so long as he resigns himself to sin and sorrow.

There is a larger, higher, nobler, diviner life than that of sinning and suffering, which is so common—in which, nearly all are immersed. It is a life of victory over sin and a triumph over evil. It is a wise and happy life. It is a virtuous and peaceful life. This life can be found

and lived now, and he who lives it is steadfast in the midst of change. He is restful among the restless. He lives a peaceful life though surrounded by strife. Bear in mind that every moment is the time of choice ; every hour is destiny for the lover of the pure life who renews his mind daily.

There are men who rise though surrounded by sins. When they begin to meditate how to fortify their minds. The tempted one should study thoughtfully the nature and meaning of temptation, for until it is known, it cannot be overcome. He who is to overcome temptation must understand how it aries in his own darkness and error, and must study, by introspection and meditation, how to disperse the darkness and supplant error by truth. There are some men who commit sin and repent. This repentance opens the gates of self knowledge. They engage themselves in holy meditation and try day and night to lead a virtuous life. They are real men. They place God always before their eyes. They are thirsty for the attainment of a perfect life.

There are men who regularly go to the places of worship but are greedy, grasping and selfish. It is out of keeping with all the suggestive beauty and symbolisms of God. Such discord has no place in God's harmony. Selfishness and greed and sin, and all-discordant conditions, have no place in God's kingdom. They are foreign to all that he has made.

Bear in mind that only the "pure in heart" can see good. Only the sinless mind can see realities. Every sinful thought and every vicious act hangs an additional film over the eyes that sees the things as God made them. We must get these films off by right thinking and right living before we can see the world as God made it.

Every film of selfishness or self-seeking, every film of dishonesty or taking advantage of another must be removed otherwise going to the places of worship bears no result.

The man who believes that all his righteousness is mere in formal prayer is deceiving himself. Oh, lift up to your standard. Set the foundations of true religion deep in your heart. Let us see our **Sayids** and Saints who worship God only in a formal way. Let us visit any temple and we will see there fog and gloom. Let us visit any mosque and we shall meet men counting their beads but when the Crescent calls them, they will slip away. Let us see our **Sayids** and Saints who eat and sleep and then suffer from liver complaints. They are cowards.

It is only our youth
Those "God-less" youth
In fetters and chains
For liberty and truth
Either rot in jails.
Or shot in jails.

Let us see our **naqashbandi** who prays from morning to night but when the Crescent calls, he betrays so soon. Let us see our **Sufi** Shylock who under the cloak of faith murders and mocks. Let us see the **Piri Pakistan** whose house is so high and splendidly-built with the blood of his disciples. See him praying wearing green turban and gown and also see him looting and robing his disciples.

There is also a man who though does not go to mosque for saying his formal prayer but who leads a virtuous life is a righteous man. He creates in himself the attributes of God. He is ever alert and alive. He lives to fray for God. He welcomes death in the way of God. He does not fear from death. He believes that it is the window of life. Not *maya* but as Fact he evaluates life.

The strength of a man's virtue is not to be measured by the effort he makes under pressure, but by his ordinary conduct.

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Q. 3. (*e*) "History is little else than a picture of human crimes and misfortunes."

Ans. History bears testimony to the fact that the conduct of nations, as that of individuals, is governed by the law of Requitaal. A nation which lives and acts in accordance with the moral order and furthers the development of man prospers and grows strong. An unjust and reactionary nation, on the other hand, heads for ruin. Each succeeds or fails as a consequence of its own acts. The events of history are not unrelated and arbitrary but are truly determined by an unalterable standard. History is not the sport of a capricious fate but is a lawful, orderly process. If a nation suffers, it has brought the suffering on itself. It cannot blame it on any outside agency. "He who has to perish." says the Qur'an, "perishes by a clear proof", and he who has to survive, survives by a clear proof" (8 : 42). Success or failure are the eventual consequences of our good or bad conduct. The Qur'an makes this clear :

God does not do injustice to anyone. It is the people who do injustice to themselves (11 : 100).

It is man who often acts against his best interests :

Why should God punish you if you are grateful ? (14 : 147). In another place, the Qur'an puts it still more clearly. "When misfortune befalls man, he exclaims : my Rabb has based me for no reason." The Qur'an replies that God is never unjust in his dealings with men. "If you suffer, it is because you, on your part, never succour the orphan and the lonely, and urge not the feeding of the poor, and you devour the heritage with greed, and love wealth with abounding love" (89 : 16-20). These are the causes of their misfortunes. In this connection, the Qur'an lays down a significant principle :

In truth my Rabb was not one who would destroy the townships tyrannically while their people were doing right (11 : 117). Only those are punished who deviate from the right path (46 : 35).

The "doom of nations" is a recurrent theme in the Qur'an. It is worth while to determine the exact meaning of this term. Some nations have, in fact, been completely forgotten. It is not, however, to this fact that the Qur'an directs our attention. The Qur'an wants us to ponder over the plight of a nation, which, through its misdeeds. has lost its independence and is living in a condition of poverty, political subjection and economic dependance. It has ceased to play a creative role in the world. The leadership of humanity has passed out of its hands. It no longer lives, it merely vegetates. It has dropped out of the procession of humanity which is slowly but steadily moving towards a grand destination. The moment it lost touch with the moral order, it began to decay. Death is preferable to decay. The Qur'an says that a nation begins to decline when it pursues wealth and takes to hoard money. It should have spent the money for the general good. The rich, instead of helping the poor and the needly, amassed wealth for themselves. The inevitable consequence was that the nation began to deteriorate. It believed that wealth would make it strong but wealth worked like a poison in its system and undermined it. It ruined itself by pursuing an ignoble end :

Ye are those who are called to spend in the way of Allah. Yet among you there are those who hoard. And as for him who hoardeth he hoardeth only from his own self. An Allah is the rich and ye are the poor. And if ye turn away. He will exchange you for some other foll and they shall not be like you (47 : 38).

The meaning is clear. If a nation refuses to work, for the development of mankind and for the establishment of the Divine Order and pursues the ignoble end of self aggrandisement, it will be supplanted by another nation carryiag weight inmore the balance of humanity. The acquisitive nation will remain stuck in its wealth and another nation will be called upon to give a lead to mankind. This latter nation is said to be "better than its predecessor" (7- : 41).

The struggle between nations is carried on, on the physical as well as the moral plane. A nation which

relies on brute force and cunning may succeed for a time but ultimately fails. It has to face not only the external enemy but also the discontent among the common people. However strong and well-organised the government may be, it succumbs to its opponents because it was based on injustice and tyranny. The rivalries of political factions and the mounting discontent of the people under the oppressive rule, brings about the downfall of the organisation even if it is not defeated on the field of battle. This is the fate of the unjust society.

Say : He is able to send punishment upon you from above you or from beneath your feet, or to confure you into parties and make you taste the tyranny one of another (6 : 65)

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Q. 3. (*c*) Write a short essay on : 'Beauty is Truth and Truth Beauty.'

Ans. Though these words have become proverbial and have frequently been quoted as a saying, yet their true significance has not often been understood ; and like other great sayings such as 'God is love' and 'Omnis existentia-est Perfectio,' perhaps the meaning of this sayiug—(for, here certainly Keats 'has uttered a saying worthy to stand with these simple and lucid finalities')—cannot be absolutely comprehended. There is an astonishing diversity of modern critical opinion regarding the meaning of these lines and their appropriateness as the conclusion of a poem which is based upon the theme—the permanent character of the beautiful in art as opposed to its mortality and change in nature and humanity. Robert Bridges is of the opinion that these fine concluding lines redeem a poor poem. According to T. S. Eliot, they spoil a good one. For Quiller Qouch, they are ignorant and uneducated and for I. A. Richards a psuedo-statement.

Middleton Murray agrees with T. S. Eliot so far as the relative position of the lines in the poem is concerned. But he suggests the following interpretations of these lines

in his 'Studies in Keats, New and old '

(1) 'Beauty is Truth and Truth Beauty,' words which constitute the message of the Urn—whatever else may be their significance—one thing is certain about them. The message of the Grecian Urn is a message of comfort in human woe. That this is no vague and casual assertion, no piece of vulgar and uneducated aestheticism, Keates' life must be sufficient witness. The time at which he wrote the ode on a Grecian Urn was a time of grinding misery. Every thing was being taken from him, a brother dead, a brother exiled—and their love was 'passing the love of women'—his newborn love strangled at birth, his money gone, his life in question. Such was Keats' share of the human woe to which, he declared, the Grecian Urn brought comfort. Such a message of comfort must contain a great-renunciation. Such a renunciation as is found in the words 'Not my will, but Thine be done.' It is meaning of this kind, and of this order, that we must seek in 'Beauty is Truth, Truth Beauty,' if we are ever to know what they meant to Keats or what Keats meant by them. The relation between Beauty and Truth was one which exercised the mind and heart of Keats throughout his life. This was the chief from into which his search for a purpose in life was cast. The words recur constantly, and always significantly, in his letters. They are at the core of his famous definition. 'The excellence of every art is its intensity, capable of making all disagreeables evaporate from their being in close relationship to Beauty and truth.'

2. The Grecian Urn is the symbol of a possibility of vision. All human action, all human experience, can be thus arrested in enchanment Ail the visible and invisible drama of human life can be thus seen, or imagined, under the aspect of eternity. That is why the 'silent from doth tease us out of thought as doth eternity.' Under this aspect innocent vision of the child doubtless beholds existence ; the grown man can recapture it only when he has struggled onwards towards second innocence. What words can there be to describe this seeing of the world and of

ourselves with a vision which is unclouded by any desire or any regret ; by any belief or any anxiety : this moment of untroubled lucidity in which we are unmoved spectators of the great drama of human destiny ? For this vision there are indeed no words. Keats declared it in the form 'Beauty is Truth, Truth Beauty.'

3. For the only name of the faculty by which we can discern that element of Beauty which is present in every fact, which we must discern in every fact before it becomes Truth for us, is love. When we love a fact, it becomes Truth; when we attain that detachment from our passions whereby it becomes possible for us to love all Facts, then we have reached our peace. If Truth cannot be loved, it is not Truth, but only fact. But the fact does not change, in order that it may become Truth, it is we, who change. All fact is beautiful ; it is we who have to regain our innocence to see its Beauty. And in the words : 'Beauty is Truth and Truth Beauty' it is such a mental change that the Grecian Urn exhorts us to cultivate in ourselves in order to realise the indentification of Beauty with Truth.

To be detached from ourselves—that is the positive and ethical implication of 'Beauty is Truth, Truth Beauty.' and the act of entire self-renunciation which is necessarily involved in achieving that self detatchment is the justification of Keats' assertion that

That is all
Ye know on earth, and ye need to know.

Q. 2 (*b*) "Peace Hath Her Glories no less Renowned than War."

Ans. Sudden and dramatic developments that take place in times of war are bound to attract our attention more than the slow but steady march of progress made in times of peace. The phenomenal achievements won by a Hitler or a Mussolini are sure to dazzle the common eye more than the humble victories won by doctors and scien-

tists. It is natural that the glorious deeds done by a Cromwell, a Wellington or a Nelson should be enshrined in immortal verses while the brilliant achievements of a Faraday or Jenner will often be interred with his bones, for the victories of war have a glamour for all of us.

What are the victories of war ? Are they really 'glorious' ? Stupefied by prayers, sermons, exhortations, processions, pictures and newspapers, the food for powder, hundreds and thousands of men, uniformly dressed, carrying diverse deadly weapons, leaving their parents, wives, children, with hearts of agnoy, but with artificial bravado go, where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no wrong. And they are followed by doctors and nurses who somehow imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by the news of the murder of men, and when they learn that many Japanese have been killed, they thank some one whom they call God." Such is the scathing condemnation of war by Tolstoy who had himself been a soldier in his youth and had bitter taste of the atrocities of war.

George Santayana says, "It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation." "Nothing except a battle lost can be half so melancholy as a battle won," was the verdict of the great victor of Waterloo.

But the victories of peace, 'no less renowned.' have brought comfort and happiness to countless thousands. For the victories of peace have been won over the forces of Nature, over disease and death, over pain and suffering, over poverty and ignorance, over great social and political wrongs. All the things that lie at the foundation of human civilizations and greatness are the products of peace. Science and literature, art and architecture, trade, commerce, and education, can flourish in times of peace

only. We have conquered the sea, tamed the lightning, subdued the air, drained the ocean and watered the deserts.

The victories won by scientists and doctors over disease and pain, though not so dazzling as those won by the Hitlers and Mussolinis, are more durable. Jenner, by his discovery of vaccination, Simpson, by his discovery of choloroform, Lister, by his discovery of septic surgery and Armstrong by his discovery the new land—the Moon have brought peace and happiness to suffering humanity.

Think of Quaid-i-Azam who carved out Pakistan on the map of the world. Thus he gave the Muslims, a mighty state of equality of all.

Q. 3. (*b*) As Civilization Advances Poetry decays.

Ans. The modern world cannot boast of poetry as could the world of a hundred years ago. Modern literature is not so rich wi h good poetry. Progress of science, promotion of industrialisation and machiniration of life have deprived men of the finesse of life. Imagination in the essence of poetry and it can become the greatest asset of man. Imagination and other higher powers of the mind, are the prerogative of man and distinguish him from beasts. The man who never lets his imaginatio roam, may be a happy man, but he is not a great man. But in modern civilization,man is so deeply immersed in the sordid game of counting coins that he has no time to brood over the beauties of nature and allow his imagination to roam in the realm of poetry. In the dazzling light of civilization, imagination is curbed. And it is admitted fact that where there is no vision, there is no poetry. A poet by his imagination power sees into "the life of things". Take the case of a man who has no vision ; a primrose by a river's brim

> "A yellow primrose is to him,
> And it is nothing more."

The poet idealizes the real. He helps us to see natural objects "apparelled in celestial light, the glory and the freshness of a dream".

The poetry demands an ideal atmosphere where man may sit in a corner of a garden and muse upon the beauties of Nature. Let the poet gaze upon the beauty and see how he is drenched with the lustre of celestial light and his heart pours out stream of songs which go a long way to furnish other people with delight.

But in modern civilization, we are so pre-occupied with material things and our energies are so consumed in the pursuit of wealth and wordly enjoyment that we are out of tune with Nature which does not attract us at all. The finer susceptibilities of our nature are descended by the selfish culculating life that we lead. For now nothing good and beautiful in Nature moves us. Neither the loveliness of the ocean smiling under the moon, nor the wild roaring winds, quiet now and gathered up like the petals of sleeping flowers, stir our hearts. Such beautiful sights and sounds of Nature leave us cold and unmoved, because there is no feeling of kinship between Man and Nature. And it is fact that poetry nourishes in the atmosphere where Man and Nature have close intimacy with each other.

It goes without saying that as the modern civilization advances, the poetry decays.

We are proud that we live in a age of books. "Books have a great utility". They exist to please—to lighten the burden of men's lives ; to make them for a while forget their sorrows and sins ; their silenced hearts, their disappointed hopes ; their grim features.' This is a noble aim. But we should bear in mind that we live in an age of hurry, in an age of speed. Can we read such big books? No, we cannot read big books. Our art is long and our life is short. In modern civilization Man worships the Mammon. Keep in mind that a bird caught in a golden cage cannot sing pour songs.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Services (Executive Branch) Class I Competitive Examination, 1964.

ENGLISH ESSAY

Time allowed : 3 hours *Max. Marks : 50*

Note :—Write an essay on any one of the following subjects, which must not be of less than Four pages, although the Matter and Style will be taken into account while assessing the scripts.

1. "Among places and pleasures though we may roam,
Be it even so humble there is no place like liome".

2. "We look before and after
And pine for what is naught.
Our sincerest laughter,
With some paid is fraught ;
Our sweetest songs are those that tell of saddest Thought"

3. Benefits of Martial Law Regime.

4. Beauty Spots of Pakistan.

5. Education is illumination.

6. Character is destiny.

7. Discretion is the better part of valour.

8. A comprehensive character-study of a famous character in fiction such as

(a) Dr. Jakcy and Mr. Ryde.
(b) Mr. Snodgrass
(c) Miss Binckerton
(d) Dr. Zhevago

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

W. P. C. S. (Executive Branch) Competitive Examination, 1964.

ENGLISH

Time allowed : 3 *hours* *Max. Marks* : 100

NOTE :—Attempt any five questions I and four others. All questions carry equal marks. Credit will be given for brief, relevant answer.

I. Make a precis of the following passage in about a third of its present length.

"One other respect in which our society suffers from the theological conception of sin is the treatment of criminals. The view that criminals are wicked and deserve punishment is not one which a rational morality can support. Undoubtedly certain people do things which society wishes to prevent, and does right in preventing as for as possible. We may take murder as the plainest case. Obviously, if a community is to hold together and we are to enjoy its pleasures and advantages, we cannot allow people to kill each other whenever they feel an impulse to do so. But this problem should be treated in a purely scientific spirit. We should ask simply. What is the best method of preventing murder ? Of two methods which are equally effective in preventing murder, the one involving least harm the murderer is to be preferred. The harm to the murderer is wholly regrettable, like the pain of a surgical operation. It may be equally necessary, but it is not a subject for rejoicing. The vindictive feeling called moral indignation as merely a form of cruelty. Suffering to the criminal can never be justified by the notion of vindictive punishment. If education combined with kindness is equally effective, it is to be preferred ; still more is it to be preferred if it is more effective. Of course, the prevention of crime and the punishment of crime are two different questions ; the object of causing pain to the criminal is presumably deterrent. If prisons were so humanized

that a prisoner got a good education for nothing people might commit crimes in order to qualify for entrance. No doubt prison must be less pleasant than freedom, but the best way to secure this result is to make freedom more pleasant than it sometimes is at present. I do not wish, however, to embark upon the subject of Penal Reform. I merely wish to suggest that we should treat the criminal as we treat a man suffering from plague. Each is a public danger, each must have his liberty curtailed until he has ceased to be a danger. But the man suffering from plague is an object of sympathy and commiseration, whereas the criminal is an object of execration. This is quite irrational. And it is because of this difference of attitude that our prisons are so much less successful in curing criminal tendencies than our hospitals are curing disease."

II. Write a reasoned page or two contorverting the attitude expressed in the italicised sentence in the above passage beginning "I hate the idea of causes———."

III. "The saint flees to his desert, the austhete to his tower of ivory. One finds his peace in God, the other in form," Discuss and illustrate.

IV. Most Pakistanis are apologetic about their religion when talking to a Westerner. What would be your approach in such a situation.

V. What, according to you, should be the main aims of education in Pakistan. Discuss in particular the aims of education in humanaties and education in Science.

VI. Would you rather read a good book, see a good play or see a good firm? Give a reasoned and honest answer.

VII. Discuss briefly the pros and cons of the process of Westernissation of our culture.

VIII. "It (idion) may be regarded as the Sister of poetry; it translates our consepts into living experiences

and breathes that atmosphere of animal sensations which sustains the poet in his flights." (Logan Pearshall Smith.)

Illuatrate this from English idioms you know.

IX. Who is a greater asset to his country, a good civil servant or a successful teacher ? The answer should be based on immediate and long-term considerations.

X. Write a short essay on the cultural uses of leisure.

Solution

Q. 1. 'Among places and pleasures though we may roam,
But it even so bnmble there is no place like liome.'

Ans. *God's greatest Man*
Loves a peaceful life
Of hope and bliss
With child and wife.

The home is not only a breeding ground of intellect and intelligence, but is also a fertile field for the growth of social virtues. It is within the four walls of the home that we really learn and assimilate the formulae of "From each according to his ability and to each according to his needs," "and each for all and all for each " To destroy the family is to scatter the moral and spiritual basis of human society. Creches are a poor substitute for the home with its salutary and salubrious spiritual atmósphere under which the personality of man grows to its full height and maturity and emits sparks of the divine spirit that resides in it. Public nurseries run by the State functionaries look after the bone and flesh, but retard the spiritual development. Then they turn out a Mass Man more akin to machine than to a real human being. In the home persons are valued for what they are in themselves, rather than for what they do. Work and business engage only a part of the personality, but in the love of the family the whole man can find his satisfaction.

Home is the nursery of moral and spiritual virtues. It is the miniature kingdom of God. The family is the mainstay of civilization.

Leave home, roam in places of pleasure. You will see there nothing but social chaos. Scatter home life,

you will find no peace anywhere. The social chaos on all showing has become endemic in the West shows that woman has been too much with the Western people. Unless she is restored to her proper place, the West is doomed. It is highly erroneous to think that a woman busy with her domestic duties is less than a woman. The woman will have to play her part not manfully, as some are trying to do, but womanfully. She would not better humanity by vying with man in his ability to destroy life without purpose. She should bear in mind that there is peaceful life like home life. Let her go to the club. Let her drink like fish. Let her wallow in orgies. But in the long run, she will came to grief because diseases are the tax of ill-pleasures.

The men who lead luxury life. The men who have a great fondness for club life. The men who are here to dream, to drift and to wander. The men who believe that life is nothing but to eat, drink and be merry, to-morrow we will die. They ignore the hard facts of life. They forget that real happiness lies in home life.

The West whose devotees assert its superiority over the whole world, is stranger to domestic peace and happiness. Their homes are racked and wrecked by cat and dog life. This wretched state of affairs prevailing in thousands of homes led a London magistrate to remark that if all miserable married men ran away from their wives, 75 per cent of the population would be reduced to public aid for maintenance.

If young men have developed a tendency to go wrong and sow tall wild oats, it is not their fault. The heart is still in the right place. The blame lies on the social system which encourages moral anarchy.

Bear in mind that society which sows the wind of unwholesome sanctions must reap the whirlwind a Juvenile revolt. Then and then alone will social sanity prevail and things will swing back to the healthy norm. Then and then alone it will be realized that "among places and pleasures though we may roam, but there is no place like home."

Q. 2. "We look before and after
And pine for what is naught,
Our sincerest laughter,
With some pain is fraught.
Our sweetest songs are those that tell of saddest Thought."

Ans. Of the many subjects of perennial interest to readers of poetry the child is the most popular. It needs no learned arguments to convince them that it is rightly so. The best study of man is man : but child is father of the man, says Wordsworth. Couple the saying of the sage of Windermere with another saying : "Distance lends enchantment to the scene" ; and we at once understand why the child has exercised an everlasting fascination on the poets' imagination. Shelley's well-known lines :

> "We look before and after and pine for what is not ;
> Our sweetest songs are those that tell of saddest thought"

describe the irreparable loss that we all suffer when we grow up : we are no longer children. "How young is it possible for the old in years to remain ?—without, that is, being merely immature, undergrown, or silly ?" ask Walter de la Mare in the introduction to his book of rhymes, *Bells and Grass*. He goes on to write : "Is this in fact a question of age, or a mere time ? I doubt if it is. The body ages : that is certain......(yet) the self within is still the self within, however much knowledge and experience, or wha ever treasures of memory it may have acquired. It is still the silk worm in its cocoon, whatever the quality of the silk may be. As the years go by, we put away childish things. We have to. And yet what we love and delight in when we are young we may continue to have delight in when we are old ; and not much less ardently perhaps." Such an experience is a revelation. It is usual with poets with vision ; the common man goes to their poems which communicate those experiences of a reviving nature It is accordingly that every poet envisages his own childhood and the peculiar circumstances attending upon it, while restrospectively he records the data regarding the

child-nature. When we see children at play we feel that once, not long ago, we too were infants. William Blake refers to it in his poem, *The Echoing Green*. Tagore in *Play things* points out the difference between a child's attitude towards play and our own. "Beauty is truth, truth beauty" said Keats. But childhood is innocence, and innocence, godliness. As long as we are children we are hardly aware of our potentialities compared with the grown up persons. But what is surprising is that those who are older than we are, fully know the latent virtues of the stage of blessedness. They realise—and with a shudder—what they have irretrievably lost. Children thus open the eyes of those who have ceased to be children. They help the old people to re-live their childhood.

> "The Daisy, by the shadow that it casts
> Protects the lingering dew-drop from the sun."
> (Wordsworth : *To a child*)

Tagore in his poem, *Benediction*, asks us to bless then the child : "This white soul that has won the kiss of heaven for our earth."

To different poets childhood appears differently. If to one poet the child is just a child—a queer phenomenon in the eventful history of man's life ; to the second he is a symbol of man's divinity or of God's earthly life ; to the third he is an embodiment of the spirit of wonder ; and to the fourth he holds the crystal mirror of humour through which the critical and the satirical spirit sees this world of shams, affectations, falsities and frivolities. Whichever aspect of the question we may consider, there is no dearth of good poems on it. One fact is quaint enough. The interest in the child as a subject for poetry increased which the English Romantic poets of the nineteenth century. J. Dover Wilson in his paper *Poetry and the Child*, has traced the development historically. The earliest reference worth noticing is in Chaucer's *The Pearl*. Shakespeare's attitude towards his varied creations was that of an imaginative child. Traherne and Vaughan paved the way. William Blake ranks amongst the ardent votaries of the

child. Wordsworth is succeeded by a hierarchy of talented poets: Swinburne, Stevenson, Coventry Patmore, Francis Thompson. Ehristina Rossetti and amongst the moderns, Robert 'Bridges and Walter de la Mare. Minor names are in abundance.

Q. 4. Beauty spots of Pakistan

Ans. Our Pakistan is a flowered land
Of purple sea, palm-bordered sand.

It is guarded by high, tapering hills
It is garlanded by sky, whispering rills.

Here rainbow paints silk-soft jessamines,
Here dance peacocks. here sing jacobines.

Pakistan is rich with beautiful spots. There are many historical places worth seeing. I will describe here a few of them. Let me first show you Lahore which is the heart of West Pakistan. There are tomb of Jahangir, Shaleemar Garden, Shahi Mosque, Yadgara-i Pakistan, and many other famous and vast buildings and gardens.

The Tomb of Jahangir is situated at Shahdara. Shahdara is a place four miles from Lahore, on the other bank of river Ravi. The four tall minarets of the tomb can be seen from a distance. The mausoleum (مقبرہ) is in a park enclosed by a high wall. There is a magnificent gateway which is guarded by a walled quadrangle (مستطیل). The park appeared to be well-kept. The season flowers are in all their glory. There are mango-groves (آم کے جھنڈ) here and there spreading a cool shade. A fountain in front of the mausoleum looks very charming.

Yadgara-i-Pakistan is a flowered land. It is built in Memorial of Pakistan Revolution. There is a minaret which shows the sublimation of developing nation. It is a very beautiful spot. The grassy grounds and dancing

flowers present a very charming sight. People come from far and near to visit this beautiful spot.

The Shalamar Gardens are renowned all over the world. They are about six miles from Lahore. The gardens are about eighty acres in extent, and are walled all round. On each corner, there are towers. There are four gates in the wall. The Grand Trunk Road runs in front.

Inside, the gardens are divided into three terraces each lower than the other, and reached by a flight of steps. Standing on the edge of the first terrace, one can have a very fine view of the whole place.

Mango trees abound in these gardens. During the rainy season people from Lahore and outside go there to enjoy a holiday. It is a very good place for picnics. The whole place, especially at night when the moon is shining, or the lamps are lighted, looks like a fairy-land (پرستان).

There are many beautiful spots in W-Pakistan which require so many pages for description. Our beautiful land, our Pindi and Jhelum, our Sylhet, and Chittagong are the gateway of Pakistan.

East Pakistan is also rich in natural resources, The vast bamboo forests in East Pakistan present a very beautiful sight. East Pakistan is a land of rivers. Dacca is a very beautiful city. Hilly regions of Chittagong and Sylhet are rich with oil and natural gas. Go through Pakistan, you will come across many beautiful spots which will cast a spell upon you. Its dams also present a very magnificent and grand sight.

———

Q. 5. Education is illumination.

Ans. The great object of education is to eliminate brute nature and develop the real man. The youth who starts out his education with a view to make a fortune trampling under his feet the permanent values ruins his ego. The youth who is blind with grasping passion to get

and to hold and to give nothing in return kills his soul. This will crush out all his finer sensibilities and noble instincts. The man who is always scheming, planning to get the better of some body else will unconsciously blight and wither up the fine qualities. He will be away from the principles of the Golden Rule.

The mind that is being constantly trained in shrewdness, sharpness, sagacity, cunning develops only brute qualities. The mind that is ever on the alert to take advantage of a competitor's weakness breeds fret and fume. The mind that is trained to see real value only in money and to take advantage of other's weakness and misfortunes breeds discontent. The training which teaches a youth to use those who have fallen in the race as stepping stones to his own elevation, is a process of education which develops only the brute qualities and dwarfs or destroys soul-growth.

The supreme object of education is to develop man along the line of his noblest nature, so that he will not only be keen, sagacious, and shrewd, but broad-minded, and balanced personality. The properly educated youth will naturally express in his life the principles of the Golden Rule. He will recognize that the highest good for each lies in mutual reciprocity. An education brings sweetness and light, harmony and power into the life.

A noble character cannot be developed under the shadow of low, sordid aim. The ideal must be high. The purpose must be strong, worthy and true or the life will be a failure. The man who is constantly scheming and planning to get the better of his neighbour, to drive a bargain in which the advantage will be all on his side, can never attain the dignity and grandeur of true manhood.

Man is not a brute. To draw in and blow out the breath, and to eat and drink, not living. A man cannot live by bread alone. The esthetic faculties, the inspiring instincts in a well-developed man are ever more imperious in their demands for the true and the beautiful, for the higher and nobler, than is the body for the material food.

It is as natural for the soul to aspire as it is for a blade of grass or a tree to grow upward. The chief aim of education is to give mental or spiritual light.

When we see a boy or girl seizing every spare moment and every half-improvement, we are confident that they mean to gather riches which will not take wings. Is there anything grander in this world than to see a young person who is trying to make his life broader, sweeter, cleaner and truer?

The education which breeds discontent is a poison to mankind. It will make man a wrong thinker. Wrong thinking is a indicative of weakness. It cripples us mentally. It breeds selfishness, jealousy, and envy which tend to produce serious liver troubles. It will lessen the will power. It will induce grave disorders. It carries gloom and unhappiness. Discontent breeds wrong thinking. It affects character and material prospects equally The victim of discontent grumbles every time. He loses his temper. Every time he does a mean thing Every time he goes out of sorts. He flies into a rage. He is not only seriously injuring his health, but is also crippling his business. He is making himself repellent. He is driving away success-conditions. His wrong thought will honeycomb and undermine his prospects in life.

Education's chief aim is to broaden the mind because a man's life in its totality-proceeds from the failure, joy or sorrow, happiness or misery, has its origin in your mind. The mind of man is the great Architect of his fate. Positive thought is a force while negative thought breeds discontent of mind. Discontent is a terrible waster of life.

Cultivation of the mind is as necessary as food to the body. A perfect physical body without a cultured mind is indeed an empty shell.

The education infuses new spirit into man. It teaches him how to soar upwards on the wings of aspiration. It teaches man the noble ways of life. It elevates mankind.

It sublimates mankind. Through education man learns how to be physically, mentally and spiritually strong. Education teaches man.

The education teaches us how to control our feelings and emotions. Until we control our moods and marshal our thoughts at will as a general marshals his army, we can never do our best work. We must master our thoughts or be their slaves. No man who is at the mercy of his moods is a free man. He only is free who can rise to his dominion in spite of his mental enemies. The man who lives within permanent principles lives without fear. He only flourishes and prospers who acts upon the unchangeable law of God. Only he is a free man who brings his passions, emotions under the yoke of reason and his reason is married with the permanent principels.

Bring reason to bear on all things. Test all things. Be eager to know and understand. Be logical in thought. Be consistent in word and action. Bring the searchlight of knowledge to bear on your condition of mind, in order to simplify it and remove its errors. Question yourself with searching scrutiny. Let go of belief, hearsay, and speculation ; and lay hold knowledge. He who stands upon knowledge acquired by practice is filled with a sublime yet lowly confidence, and is able to speak the word of Truth with power. Master the task of discrimination. Learn to distinguish between good and evil. Learn to perceive the facts of life and understand them in their relation one to another. Awake the mind to see the orderly sequence of cause and effect in all things, both mental and material. Thus will be revealed the worthlessness of pleasure-seeking and sin. Thus the glory and gladness of a life of sublime virtue and spotless purity will dawn upon you.

It is true education that illuminates mankind, that sublimates mankind.

Q. 6. Character is destiny.

Ans. Sow your thoughts, reap your actions. Sow your actions, reap your character. Sow your character, reap your destiny.

Oh, who can estimate the real wealth which inheres in a fine character, a life which flings out its exquisite perfume on every side, which brings joy and gladness into every home it enters, into every life it touches. These fine characters carry sunshine wherever they go. No gloom or discouragement can ever exist in their presence. Everything coarse and brutal flees before them as darkness and gloom flee before the rising sun. The greatest blessing possible to mortals is the sweetness in life which radiates from a fine and exquisite personality. All other things fade before it. Its touch is like magic to win friendship, influence and power.

Selfishness is self-destruction. The man who never helps anybody, who tightly shuts his purse when there is a request to give who says that all he can do is to attend to his own affairs, who never gives a thought to his neighbour, who hugs all his resources to himself, who wants to get all and give nothing in return, is the man who shrivels and dries up like the rose-bud, and who becomes small and mean and contemptible.

We all know those poor dwarfed souls who never give. They close the petals of their helpfulness. They withhold the fragrance of their love and sympathy. They are cold, lifeless. All their sympathies have dried up. They cannot enter into the higher and nobler emotions of human life. Their souls have been frozen by selfishness and greed. They have become so narrow and stingy that they fear to give even a kind word or smile lest they may rob themselves of something. The habit of doing good broadens and ennobles life. It makes character beautiful. Let us help somebody everyday. Let us drop a little word of encouragement here and there, to a newsboy, a waiter in a hotel, a conductor on a bus, a toiler in your home or your office, a poor unfortunate man or a woman in a wretched home

this is the sort of giving that returns to us with compound interest.

Everywhere we go, we find opportunities for this sort of giving. Everywhere we find someone who needs encouragement. Everywhere we find someone whose heart is breaking under a heavy load. Everywhere we find someone who needs a life. We can never tell what glorious fruitage the seed of the most trivial act of kindness may produce. Many a heart has been cheerad simply by a smile from a stranger. A look of sympathy, an expression of desire to help, a warm grasp of the hand has brought back hope and courage to many a disheartened soul. A kind letter, a word of encouragement has been the turnning point in the career of many a person on the verge of despair.

What kind of an expression do you wear habitually ? Is it sour, morose, repellant ? Is it a mean, uncharitable, intolerant expression ? Do you wear the expression of a bulldog, a grasping, greedy, hungry expression, which indicates an avaricious nature ? Do you go about among your employees or associates with a thunder cloud expression, a melancholy, hopeless look on your face ? Do you wear the sunshine expression which radiates a feeling of good will ? Do people smile and look happier when you approach them or do they shrink from you ?

It makes all the difference in the world to you and to those whom you influence what kind of expression you wear. It goes without saying that character is another name for fate.

Q. 7. "Discretion is the better part of valour."

Ans. It is the easiest thing in the world to slide into the meshes or entanglements which will cripple our advance or mar our reputation. How many carless young boys are led unconsciously into the darkness taking the unnecessary risk of life. Beware of entanglement. They are now wandering in fools paradise and have ruined their precious lives.

Is there a sadder picture than that of a promising young man of great ability conscious of power but who has no opportunity to use it to a advantage and mocked by an ambition which he cannot satisfy because he is hopelessly in debt or so bound by other self-forged chains that he cannot extricate himself ? Instead of being a free man and dominating his environment, he is a slave to his entanglements or is dogged for years by creditors. He is wasting his youth in tears. He is hidding his ugly face from God and man. Such an ugly atmosphere is eating away his health and efficiency. Worry and fear are crippling his mind. He cannot think correctly. He cannot work creatively. This is all due to his lack of discretion. He takes risk in life without knowing how and why.

Keep yourself free. Keep clear from complications of all kinds, that may possibly compromise your manhood, your womanhood. An entanglement, whatever its nature, is imprisonment. If your brain is intact, your mind unshackeld, your hands and all your faculties free, you can do great things even with small money capital, or perhaps without any. But when you are ground under the heel of debt and are not at liberty to act on your own accord but are pushed hither and thither by those to whom you are under obligations or with whom you have formed entangling alliances you cannot accomplish much. You are a bound man, not a free man. All your energy is sapped. All your faculties are crippled. How can you create or invent a new thing under this choking atmosphere ? There are hundreds of men today in middle life or older, working in ordinary positions who are as able as or abler than the men who employ them but who were so anxious to get rich quick"that they fell an easy prey to long headed promoters. They got so entangled in wild cat schemes and plausible speculations that they had never been able to free themselves. Good, honest men and women in this country are struggling with super human efforts under loads which almost crush them, and are barely getting a living they could do wonder if they were only free. But every avenue of opportunity seems closed to them because they are not in a position to seize whatever chance offers. They are

not free to work. Everything they do is done at great disadvantage. They have to employ personal work and sheer force to accomplish what a little planning could do if they had not lost their money in some foolish investment, or by taking unnecessary risk, or were not so tied up by mortgages and debts that they were practically business prisoners. They cannot go where they must. They are pushed instead of pushing, forced instead of forcing. They do not choose, iron circumstances compel them. Such a bond man cannot create something of value. He is not free to think. In reality he is not free to weep. He is not free to laugh. What freedom or power has a man for a creative, productive career under such conditions as these ? Shut up in the prison of debts bound hand and foot by entanglements from, perhaps he can never get release, how can he work out his life plan ? How can he realize his aspirations ?

Struggling just for something to wear, while forced to give up most of one's earning for his past errors is not life. It is not freedom, it is slavery.

Keep yourself clear of crippling obligations of all kinds so that you can act with freedom and with untrammeled faculties. Keep your manhood, your womanhood, and independence so that you can always look the world squarely in the face. Do not put yourself in a position where you must apologize or cringe or bow your head or crawl before anybody. A little ability with freedom and a persistent determination is better than genius so tied up that it cannot act. A productive effective mind must be untrammeled and unshackled. It is possible only when a man should avoid to take unnecessary risk. It is not wisdom to plunge into darkness without knows the ins and outs of the way. You must learn how to face facts like a man but it is foolishness to take risk without considering the pros and cons of the matter. We should not fear from enterprise or danger but we must learn how to overcome them, we must bear in mind that discretion is the better part of valour. It is said that a man of courage fights without weapons. No doubt, it is true but we can-

not ignore the fact how he passes through fire and water. Ways and means must be discovered and then struggle for destination brings fruit, otherwise man satisfies himself by saying that life is battle, not victory. There are men who are brave, they throw themselves into dangers. The world turns aside and makes room for them. The shadows flee before them. The mountains do not stand in their way. But there are the men who have programme and know how to carry it. They are men weather the storm but with great scheme. These are men of discretion. Truly, the men of reason and virtue are brave. They do not fear even from death but they avoid to take unnecessary risk. They always keep in mind that discretion is the better part of valour.

Q. I. Vocabulary

Ans. *Theological*—religious. *Rational*—reasonable. *To feel an impulse*—to have sudden desire or inclination to act, use without reflection or thought about the consequences. *Of course*—naturally, certainly. *Vindictive*—inclined to seek revenge, revengeful. *Presumably*—probably, that may be taken to be true without further or direct evidence. *Deterrent*—tending to deter or discourage. *To embark upon*—start, to take part in. *Commiseration*—pity or sympathy. *Whereas*—(esp. in legal style) since ; considering that.

Summary

This is an orthodox view that criminals must be punished but I believe that the criminals must be mended by education. If the criminal is repented after committing crime, he is on the fair way to recovery. The criminals must be schooled and they must be treated in a kind manner as the patient of plauge is being done.

Q. III. "The saint flees to his desert, the aesthetic to his tower of ivory. One finds his peace in God, the other in form." Discuss and illustrate.

Ans. What we all need most in life is inspiration. And life is full of inspirations, if we only look for them. He who does not find the way of Meditation cannot reach emancipation and enlightenment. In an age of strife, hurry, ritual and ceremony, the saint roams in hills for meditation. He is away from the din and strife of tongues into the peaceful paths of stillness. He dives deep into his own soul. Early in the morning, he spends precious hours alone with God while the world sleeps. He lives in nature He listens to her music. He looks upon her beauty. He drinks deeply of her sweetness. He sees "the stars come nightly to the sky," and marks the ebb and flow of the tides. He witnesses the glory of a sunset. He senses the Hidden Force in the spring time which pushes the plant up through the soil. He realises the Hidden Force that lights the great orb of day. He talks with the Hidden force that paints the rose and fills the petals of the white lily with exquisite perfume. The saint realizes the Hidden Force that builds the mighty mountains. The saint realizes the Hidden Force that heaves the terrible earthquake, and drives the tidal-wave across the ocean. It is that Force which moves the fingers of the newborn babe. It is All there is of Life and effort and Power, in the small as well as in the great. There is this difference, however : the mountain, the earthquake and the wave are passive in its hands, while to man is given the privilege and freedom to control and guide it in his own life. Inseparable from It, nevertheless he is, by virtue of his Divinity, able to control and direct It, so making his life (what every man desires life to be) happy, successful, prosperous, and blessed. The saint muses upon the beauties of Nature and derives pleasure from it. In such a thoughtful mood, he talks with God, he walks with God. But this all his own created conception of God. He finds peace to have a talk with God.

The artist blessed with a keen sense of beauty gives loose reign to his imagination. He believes that imagina-

tion is a great power for life's greatest inspiration. He thinks and tries to realize man's true place and position in the universe. We know that the great aesthetic have the power of making pictures in the mind. The artist toils day and night till his eyes become dim and heavy. He broods upon the beauty of nature. He feels as if he were inspired. New thoughts are born in him. He is anxious to describe what he feels for others. Everything physical or material is a symbol of something moral and spiritual. Everything our eyes can see or our hands can handle has a meaning and use other than the material. There are two sides to everything, and two ways of utilising most things. Sometimes people see the material, the utilitarian ; what they can gain or work out of the thing in pleasure. Beyond this there is no inner meaning at all to such in any of Nature's manifestations—no soul life, no moral force, no essential beauty. Wordsworth speaks of the one who sees no deeper than the material, in one of his poems, thus :

> "A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.

It is true, "Nature enchances her bea uty to the eye of loving man." Perhaps it is when the heart has not loved long enough, nor deep enough, that the primrose is but a yellow primrose and nothing more. "Too feeble fall the impressions of Nature upon us to make us artists. Every touch should thrill." It is the office of the poet to interpret Nature for us, for the eyes of the poet see beyond and under the material to the spiritual—the essential, potential beauty, of which *the thing* is but the symbol. The beautiful soul of Keats saw the everlasting in the ephemeral surely when he wrote :

> "A thing of beauty is a joy for ever :
> Its loveliness increases ; it will never
> Pass into nothingness ; but still will keep
> A bower quiet for us and a sleep
> Full of sweet dreams, and health, and quiet
>   breathing."

To Longfellow the sky was something more than the firmament, and the stars and planets more than they seemed to the calculating, measuring, learned astronomer, with his telescopes, instruments, and mathematics; for he wrote:

"Silently, one by one, in the infinite meadows of Heaven,
Blossom the lovely stars,—the forget-me-nots of the angels."

But it was the great heart of Shakespeare that found

"Tongues in trees,
Books in the running books, sermons in stones,
and good in everything."

Q. V. What, according to you, should be the main aims of education in Pakistan. Discuss in particular the aims of education in humanties and education in Science.

Ans. 'Education for Educations sake' or 'education for life's sake' is an old controversy. Whether a man should seek knowledge for the sake of knowledge only or whether he should seek it to employ in practical life and to earn a living through it is a question on which there are varied opinions. However, one view of education is that the aim of education is to make one fit for the struggle for existence. Taking this as the most practical view on education one has to look around and see what is the condition of education in our country.

Our present system of education is a legacy of the British rule. The main reason why the English gave us a system which was full of theoretical but had tittle or no practical knowledge, was the need for office workers. The British needed clerks to work in their offices. These clerks could be had cheaper in India if only the Indians could have education enough to enable them to run the administration. They, therefore, set up the system of education which still prevails in our country.

But the lines have changed. With the achievement of independance it is realised that to retain that independance we must progress economically and become less dependant upon other countries for the fulfilment of our needs. Our need for office workers is not so great as it was during British days. What we needed in the changed condition is a large number of persons trained in various branches of technical education with the latest knowledge—so that they can shoulder the responsibility of our new economic life, our industries, our business organisation, our training institutions and our agriculture departments.

We do not have such men because our educational system does not produce them. But the need is there and it has to be fulfilled. The alternative is either to import trained men from other countries to run our industries or to send our young men abroad for training. Sending them abroad entails a huge expenditure and because that is also not available enough people cannot be send out. Besides, those who do go abroad are trained in an atmosphere and conditions completely different from ours. The result is that some of them prove complete failures and cannot employ in their own country the knowledge they have gained abroad. Importing trained foreigners means that they have to be highly paid and allowed to take their earning to their own country. Both these processes employ a huge expenditure of our foreign exchange which could have been saved and used for other purposes if only our educational system was capable of providing the necessary training at home.

Hence the need of changing our educational system to more practical lines and providing enough scope for vocational education for our young men inside the country is very keenly felt. Pure academic studies and lack of vocational training are in no small degree responsible for the present serious state of unemployment, ill employment and poverty in our country. For the available educated young men, there are fewer jobs and for the available jobs there are very few suitably educated and trained young men available.

Vocational education means giving every young man a kind of education which will definitely make him suitable for a particular profession in life. This results in a two-way benefit. A person recieving such an education will be able to use it to earn a living. On the other hand the country will have a sufficient number of trained personal in various branches of skills and industry to undertake the responsibility of the changing pattern of our economy.

Vocational education can be of two types. One is the kind of vocational education where high academic qualification is a pre requisite. The other is where academic qualification is needed only upto the primary or at best the secondary stage. In the first category come law, medicine, engineering, teaching, banking, accountancy, business management and many others. Occupations like tailoring, carpentary, spinning, weaving, dyeing, enamel work and metallurgy come under the second category. Certain other vocational trainings like mining, forestery, sericulture and veterinary science do not require very high academic knowledge but certainly higher than the secondary stage.

In our country facilities for every kind of vocational education are not yet available. For those that are available it is too little and too expensive so that many who may desire to take it up are obstructed by financial considerations. Vocational training of the less expensive type by which a large number of our young men could be benefitted are non-existent and if they exist they are too little and not enough.

Our government is not unaware of this need of the country. Efforts are being made to establish more and more vocational training and technical institutions so that more and more of our young men can take advantage of them and thus make their contribution to the progress of our country. The greatest hindrance in the way of providing greater and yet greater facilities for vocational training is the shortage of finances. A large amount of our foreign exchange is being spent for importing machinery for setting up new industries. Along with this, facilities are also being increased for technical and vocational training.

However their development and expansion is not so rapid as we would like it to be. For the development of our industry and the growth of our economy we require an army of men with technical skill. To solve the unemployment problem we need to give our people the training that would secure employment for them. Provision of wider and better facilities for vocational education is as important for the progress of the country as industrialisation and improvement in agriculture.

Pakistan to-day is marching towards industrial progress but there is a lack of technical manpower in the country. Government is making arrangements for the training of our young men in the field of technical knowledge. There is wide scope of employment of persons with vocational training. It is the duty of our young men to profit by the opportunities available for technical education and thus contribute to the development and progress of their country.

Q. VI. Would you rather read a good book, see a good play or see a good firm ? Give reasoned and honest answer.

Ans. I would like to see a good firm, rather read a good book or see a good play. To read a book is no novelty. We do read books now and then and sometimes are fed up reading more. Often, knowledge can be acquired by experience, listening to others as well as by thinking and meditation. There are notable examples of individuals who were unlettered but had gained great prominence in every sphere of life. Any how, we don't underrate the importance of books because they are of fundamental importance in this progressive civilized race. Even the successful factories are running by the gain made out of learning and books. I like to see a good firm all the more because it plays a great role in the economic field upon which depends the stability and prosperity of a nation. It is the firm which has the capacity to employ hundreds and thousands of workers whose subsistence depends upon

their successful running. It is the firm which enhances the prestige of nation when it multiplyes. We should bear in mind that whatever the firm produces is intended to meet the dire needs of the public. And moreover it eradicates poverty which is a great bar to human progress. Verily, it is factory which makes man work and work and never remain idle. If a factory acquires a long standing, it is not only that it improves products but also the workers become more and more skilled and the earnings of the both increase accordingly. By seeing a factory I gain experiences of great variety such as efficiency of the management, smooth running of the machineries and the variety of devices that are employed to increase the production. Firms in an under developed country is the only hope in the Techonological Age to toe up in line with the progressive nations.

Q. VII. Discuss briefly the pros and cons of the process of Westernissation of our culture.

Ans. Culture is defined by Mathew Arnold as the homogeneous and harmonious growth of all the human faculties of all the members of a society, implying thereby absence of insincerity, selfishness and prejudice. "It is a study of perfection, and of harmonious perfection, general perfection, and perfection which consists in becoming something rather than in having something, in an inward condition of the mind and spirit, not in an outward set of circumstances......"This is true definition of our culture. Islam, as the term indicates, is a religion of peace and goodwill. It has friendship for all, enmity for none. It contains within itself the seeds of growth and development. It sets up such an ideal society where latent possibilities of every individual fins opportunities to be developed. It embraces all learning in its fold, holding that all knowledge, whether of man or of the universe, is essentially one. It keeps pace with the general rise in the standard of humanity. It assimilates the growth of knowledge and makes

further contribution thereto. Muslims, therefore, have had always a burning aspiration for reason and truth. Our culture teaches us to love everyone and comes faster than fate in man's hour of need. Our culture teaches the brotherhood of man and the oneness of God. If we are imbibing this aspect of Western civilization defined by Mathew Arnold, we are doing no harm to ourselves. But apply this test to modern civilization. We have to admit that despite the mushroom growth of humanitarian societies and political parties, we are divided into antagonistic groups : the poor and the rich ; the labourer and the moss; the haves and the have nots ; All the parts of society do not grow all the same uniform rate. However one may protest, it is the same everywhere. Instead of "sweetness and light" "anarchy" prevails. Selfishness is ingrained in us and insincerity is its bosom friend. We do not love our neighbours as ourselves and we do not bather to know how they live, much less how they feel.

We should bear in mind that the western civilization stands convicted and condemned. The world is divided by war but all the same the parties subscribe to humanitarian associations like the Red Cross Society and St. John's Ambulances. This proves that we (the westernized) realize our shortcomings and that the wild element in our nature has not destroyed the good.

Modern civilization has done much to alleviate human sufferings. Researches in medicine and surgery coupled with the discovery of the X-rays and the radium have revolutionized the entire system. If science has not controlled the destiny of man, it has nevertheless put a stop to its ruthlessness. Our surroundings and residences are highly sanitary. We have the quickest means of communication and transport which enable our sympathies to be wide-spread. Never was humanity so closely linked as it is to-day. This is a great credit to modern civilization, we should try day and night to make headway in this aspect of modern civilization.

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Q. IX. Who is a greater asset to his country, a good civil servant or a successful teacher ? The answer should be based on immediate and long-term considerations.

Ans. A good teacher is a great asset to his country. Teachers are the builders of the nation. They are in a position to mould the lines of the children, boys and young men who are to become the rulers of the country to-morrow. Pupils copy their teachers—the mode of dress, talk, manners, habits and even character. It is evident (واضح), therefore, that, in order that (تاکہ) young-men should grow to be useful citizens of character, teachers have to be model persons. Who can turn out a man a good civil servant ? It is the teacher who makes him. So the maker deserves a better position in society. The teacher commands and rules, not by fear but by love. He guides and directs his students to do the right. He teaches them to distinguish right from wrong. He never harms others. So an ideal teacher is a great boon to nation. Plato, Aristotle were great teachers. Their names are shining on the face of time while the name of any good officer of that time is not still in the memory of mankind. We must keep in mind that it goes without saying that the name of any good civil officer of that time is not in the memory of time. A good civil officer shines for a short time while a good teacher lives for ever. He leaves the footprints of fame or the phase of time. A good civil officer handles the affairs of the state successfully and supplies the mass with comfortable life. But a good teacher revolutionizes the whole life. He broadens the mind. He tells us the methods of life. A good civil officer uses the disipline in every walk of life but a good teacher inculcates in our mind the value of discipline. Keep in view the few lines quoted above we reach to the conclusion that teacher is a greater asset to his country than a civil officer.

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Q. X. Write a short essay on the cultural uses of leisure.

Ans. It might be thought that leisure is to be used in doing nothing. But that is a wrong idea. Leisure must be used, but how to use it is the question. Man can never be idle. He wants to work, but he wants to work on his own conditions.

Strictly speaking, there is no leisure. What we mean by leisure is that we should be free to do something other than the serious business of life. It is the serious business of life that keeps us engaged all the time and we always complain of the want of leisure. It is ceaseless activity with no variety in it that annoys us most. We want to get away from this state of things. We long for freedom by asking for leisure.

Our life has many interests and these demand satisfaction. If these interests are satisfied, then we return to our normal work with fresh zest. Leisure can be used to satisfy these interests.

All of us have certain hobbies. These can be cultivated during our leisure. No unnecessary strain is given to our brain. We do everything in a playway ; and the results are far better, because, whatever we do, we do with an interest in the thing we have undertaken. The mind develops surprisingly in this way. Besides, what is learnt thus, can be put to use either in the present or in the future.

If we are grown up and have failed through lack of time or other pre-occupations in life, to satisfy our desire to do some things when we were young, we should try to do so when we get enough leisure. We must take the opportunity by the forelock and work out our salvation in life.

Great things can be accomplished, if leisure is used judiciously. It may be used to do good to others. Men who have plenty of leisure at their disposal either due to their position or other causes can do effective work by us-

ing their leisure in the service of others. Some of them might, of their own accord help the society to which they belong and thus help it to further its advancement. They would, if they do so, satisfy one of the many interests of their lives.

Lisure has its use even if, we restrict ourselves to our family. We do not get time to do many things due to our scramble for earning money. Leisure can be used to clear up the arrears of work. In this way our house is put in order and this is a distinct gain. Our example tells on the other members of our family.

Leisure then can be used to bring out what is best in us. We are not in a position to show what is best in us due to our crowded life and heavy demands on our time and energy. A person is at his best, when he does a thing at his own rate and with a deep interest in it. Anything that is done with genuine interest is accompanied by joy. This element is absent when we do a thing under compulsion. A man is able to view a thing from all sides when he does it leisurely. He may sometimes seem to be doing nothing, but that is not true. His idleness is deceptive. He may be working intensely. Some men belong to this type.

In fine, leisure must be used to cultivate interests. Life is fuller in so far as it has many interests. A busy man's life is empty and stunted. A man who commands more leisure and has varied interests, is decidedly at an advantage over a man who is without leisure. If leisure is not used properly, it may mean a big landslide in our life ; if used properly its results are sweet. It holds something precious. Life is worth living, if leisure is able to satisfy our interests. He is a poor man—though otherwise rich —who fails to avail himself of leisure, though he may be fortunate enough to get it.

Life has no holidays, as there are no moral holidays. To live means to be ceaselessly active. Activities differ in degrees, but not in kind.

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Q. IV. Most Pakistanis are apologetic about their religion when talking to a Westerner. What would be your approach in such a situation ?

Ans. Muslims have imperishably impressed their stamp on the history of civilization and evolved a culture of which any nation can legitimately feel proud. They held the torch of learning at a time when other nations of the world were shrouded in the darkness of ignorance. They led the world for several centuries in learning and culture. They established universities all over the Empire far in advance of any in the West. The great seats of learning at Cordova and Granada were visited by Chiris-tian students who assimilated Muslim culture and spread it in European countries.

The chief force behind all the literary, scientific and philosophical activities of Muslim scholars was the religion they professed. Islam, as the term indicates, is a religion of peace and goodwill. It has friendship for all, enmity for none. It contains within itself the seeds of growth and development. It embraces all learning in its fold, holding that all knowledge, whether of man or of the universe, is essentially one. It keeps pace with the general rise in the standard of humanity. It assimilates the growth of know-ledge and makes further countributions thereto. Muslims, therefore, have had always a burning aspiration for reason and truth.

Some critics observe that Islam discourages the search of truth and is opposed to rationalism. They also assert that Muslim scholars were only imitators of foreign culture with no originality of their own. These assertions only betray their ignorance of Islam and its history. Those who have studied the religion of Islam thoroughly and im-partially know full well that the Qur'an attaches great im-portance to the study of "Hikmat" or rationalism, inas-much as it says, "Whosoever has been given Hikmat has been given great wealth". One of the chief attributes of God in the eye of Islam is "Hikmat," which is mentioned in the Qur'an innumerable times. The main object for which

the Prophet of Islam was deputed by God was, in the words of the Qur'an, that he would show them (mankind) His signs, purify them, and teach them the Scripture and Hikmat."

Such verses are further substantiated by the Traditions. The Prophet would often say, "The ink of the scholar is more holy than the blood of the martyr" ; "He who leaves his home in search of knowledge, walks in the path of God" ; "He who travels in serach of knowledge, to him God shows the way to paradise," etc etc.

From what has been said above it is abundantly clear that the Believers were required to develop the art of Hikmat and understanding to the best of the capacity.

As hinted before, Islam is admitted on all hands to be a progressive religion. It could not, therefore, identify itself with one school of thought as distinct from or opposed to another. It continued to adapt itself to the changing environment by assimilating the growth of learning and incorporating that form of reasoning which was suitted to the times and circumstances. Naturally, therefore, Muslim thought underwent various stages of development. In its primary stage it was synonymous with simple and pure reasoning, intelligible even to the people of common understanding. It then evolved into rationalistic, scholastic, mystical and other forms in response to the needs of the time.

The Muslim doctors and divines have divided reasoning into (1) Exoteric, and (2) Esoteric, according as the knowledge of God is to be acquired by the external or internal method (Rah-i-Dhahir and Rah-i-Batin). The basis of the former is affirmation and that of the latter is negation. The former aims more at knowing the Divine Being than attaining thereto, whereas the latter aims more at attaining to God than knowing Him.

In the Exoteric form of reasoning, we keep on affirming a cause for every phenomenon we come across or think about, and then ascertaining a cause for that cause and so on, until we reach a cause which has no cause and so

on, until we reach a cause which has no cause for its existence. This self-existing cause is called God. In the Esoteric method of reasoning, we go on eliminating each and every phenomenon which is faulty or dependent, until we arrive at an existence that is free from all defects and that holds its own. This perfect and independent Being is named God.

The Esoteric method (Rah-i-Batin) was further enlarged under the name of "Mysticism" (Tasawwuf), The Exoteric method spilt up into two branches: Hikmat (Philosophy proper), and (2) Kalam (Science of Reason). The latter was subdivided into (*a*) Mu'tazelism (Rationalism) and (*b*) Ash'arism (Scholasticism).

"Hikmat" (Freethinking) aims at attaining truths regarding the fundamental problems of the universe, soul and God by rational arguments acceptable to the general humanity, irrespective of their conformity or inconformity to the religious dogmas and dicta. But Hukama (Philosophers of Islam) maintain that the truths and findings of reason invariably conform to the religious injunctions.

"Kalam" (Science of Reason), on the other hand, aims at attaining truths in a way compatible with the laws of religion. "Hukama" and "Mutakalleman" both believe in conformity of reason to revelation, with this difference that the former do not take into account the question of conformity at the time of attaing truths, while the latter do take.

The basic difference between "Mu'tazelism" and "Ash'arism" is that the former gives prominence to Reason and the latter to Revelation. The Mu'tazilites hold that Reason is the real criterion of truth, and Revelation only confirms the dictates of reason ; and they further hold that the object of Revelation is to remove doubts and misgivings from the wavering minds by inviting them to adhere to Reason. The Ash'arites maintain that Revelation is the real criterion of truth and the business of Reason is to substantiate the religious tenets and injunctions by is arguments.

It is the tendency of some of the European Orientalists to group together Mu'tazelism and Ash'arism under the common name of "Scholasticism", but as a matter of fact these two schools differ fundamentally. The Orientalists are not, however, to blame for this. It is the Arabic word "Kalam" itself which is responsible for this confusion. I desire, therefore, to explain the term "Kalam" and its origin.

"Kalam" is a science of reason which sprang up in course of controversies between the orthodox believers and new converts to Islam. The new Muslims infused with their ancestral ideas and ideals began to interpret the Qur'anic text in their own way. To meet this new situation a science of reason was brought into being under the name of "Kalam".

Shahristani says that this science was named "Kalam" either because the most controversial question frequently debated among various sections of the Muslim community related to the speech of God (Kalam-i-Ilahi), or because it was invented to face Greek Philosophy and was, therefore, given the name of one of its branches, *viz.*, Mantiq (Logic), for the words "Kalam" and "Mantiq" are synonymous.

"Kalam", like other sciences, passed into various stages of development. In its primary stage it was directed only to refuse the arguments advanced by the new converts and to bring them on the sams line with the orthodox Muslims. In its secondary stage it developed a rationalistic spirit, emphasising the question of liberty of volition and choice of action on the part of human beings. This stage of the science was a creation of the Mu'tazilites. In its final stage it was reduced to mere scholasticism aiming at a reconciliation between the religious dogmas and the dictates of reason. This was brought about by the Ash'arites.

From the above lines it is clear that though the Arabic word "Kalam" meaning science of reason includes both Mu'tazelism and Ash'arism, the word "Scholasti-

cism" which is generally used as an English equivalent for Kalam, is not wide enough to cover the two.

"Mu'tazelism has been", says late Amir Ali, "with considerable plausibility, compared to the Scholastic Philosophy of the Middle Ages in Europe. Scholasticism is said to have been the movement of the intellect to justify by reason several of the dogmas of the Faith. Mu'tazelism also directed its endeavours to establish a concordance between Reason and positive Revelation. But there the parallel ends. In the Chiristian Church, the dogmas requiring explanation and justification were many. The doctrine of the thrinity in unity. of the tree "Natures" in one, of original sin, of transubstantiation, all gave rise to a certain intellectual tension. The dogmas of the Church accordingly required some such "solvent" as Scholasticism before science and freethought could find their way into Christendom. In Islam the case was otherwise : with the exception of the unity of God—the doctrine of "Thuhid", which was the foundation of Muhammad's Church—there was no dogma upon which insistence was placed in any such form as to compel Reason to hold back its acceptance."

Let us make scintific approach in Islam and we shall see that we will not feel applogetic about our religion when talking to Westerner. We shall find Islam working smoothly in every walk of life.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch) and Section Officers Combined Competitive Examination, 1966.

ENGLISH ESSAY

Time allowed : 2 *hours* *Maximum Marks* : 50

Note : —*Write an essay in English on any one of the following words in lengih not more than 2,000 words.*

1. In order to achieve real human dignity we should think of "freedom for" rather than of "freedom from".

2. Literary Criticism cannot be completely independent of Social Criticism ?

3. Jehad as a Quranic Concept.

4. Social Welfare State.

5. Disarmament.

6. The really contemporary artist, in our own time, seems to be the directors ?

7. We are the Childern of our age and our Past determines the Cultural Pattern of our age.

8. Education is not an end in itself but a means to attain virtue.

9. Urbanisation in Pakistan since independence and its Consequences.

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

West Pakistan Civil Service (Executive Branch) and Section Officers Combined Competitive Examination, 1966.

GENERAL PAPER IN ENGLISH

Time allowed: *3 hours* *Max. Marks* : *10υ*

Answer any FIVE questions. All questions are of equal value. No marks will be awarded for any questions in excess of the specified number.

1. Give in simple prose the sense of the following poem and comment on its tone and attitude :

> "Devouring Time, blunt thou the lion's paws,
> And make the earth devour her own sweet brood;
> Pluck the keen teeth from the fierce tiger's jaws,
> And burn the long-lived phoenix in her blood ;
> Make glad and sorry seasons as thou fleet'st,
> And do whate'er thou wilt swift-footed Time,
> To the wide world and all her fading sweets :
> But I forbid thee one most heinons crime—
> O, carve not with thy hours my love's fair brow ;
> Nor draw no lines there with thine antique pen ;
> Him in thy course untainted do allow
> For beauty's pattern to succeeding men.
> Yet do thy worst, old Time : despite thy wrong,
> My love shall in my verse ever live young ".

2. The examination system has been condemned on the grounds that it gives undue advantage to a good

memory ? that it takes no account of character ; that it favours docile and studious young people but not those with initiative ; and that, in after life, knowledge is never tested by examinations.

Write a brief defence of the examination system, dealing with these points.

3. Write a dialogue between a motoiist, a cyclist and a pedestrain on the subject road of accidents.

4. Make a list of some popular delusions, with your comments on them.

5. Which of the following do you think the more useful maxim in life : 'Look before you leap' or 'He who hesitates is lost '?

6. Discuss the merits and demerits of the *Heroic Couplet.*

7. How do you know that this life isn't another world's hell ?

8. Is there anything more lamentable than the middle-aged man who tries to go on living the undergraduate life ?

9. "Every man over forty is a scoundrel" [Bernard Shaw]. Do you agree ?

10. "These I have loved :

White plates and cups, clean gleaming,
Ringed with blue lines ; and feathery, faery dust ;
Wet roofs, beneath the lamp light, the strong crust
Of friendly bread."

What ordinary things in life do you love ?

11. "Enjoy your school days while you can ; you will never have such happy days again ; my school days were the happiest in my life." This is the sort of thing old gentlemen who give away pri zes on Speech Days say (or used to say) to their young audiences. If you were given the opportunity to reply, what would you say ?

12. What do you think is the difference between :

see, look
watch, gaze
stare, glance
notice, regard
observe, perceive
survey, view
inspect, contemplate
think, meditate
ponder, reflect
weigh, consider ?

13, Criticise the following arguments :—

(a) Once a criminal, always a criminal.

(b) The lunatic asylums contain many highly educated people. Education, therefore, is one of the causes of the increase of mental abnormality.

(c) The scarcer an article, the more valuable it is ; in order to be wealthy, therefore, society should try to make things scarce.

14. Why do we make more enemies by what we say than friends by what we do ?

15. Is the truth about anything ever pure and simple ?

16. He said to a girl the other day : "Do you girls really like conceited men better than the other kind ?" And she said : "What other kind ?" Continue the dialogue.

Solution

Q. 3. Jehad as a Quranic Concept.

Ans. Jehad, Jehad
For God and Man
Not King and Priest
Not "Party" and "Plan".

Die in Jehad unknown
For Muhammad and his God
Not World's crown and throne,
Then "live" always
The Quran says.

Jehad means to struggle for existence. In our weal and woe we all try day and night to establish right and demolish might from the world. We do not fight, we do not attack, but if anybody dare shows his might, then drawing out our swords and shouting "God is great" we begin war dance. We war and win. We win and create a mighty state of equality of all. This is Quranic concept of Jehad. We Jehad to re-establish the glory of Islamic banner we struggle day and night to extricate poverty and illiteracy. We Jehad to gain political power for establishing Kingdom of God where dormant possibilities of man must be nourished. When Shah Ismail Shaheed put his hand on the pulse of the nation, he found that they were steeped in ignorance, misery and helplessness. The loss of political power had totally crushed their spirit. They had no life in them. But he knew it full well that in order to bring about unity of thought and unity of action in them, it was first essential to uplift their morals. True moral courage can work wonders. Then it would be easy to inspire them with the great ideal and rally them under

one banner. He knew that untrained minds and undisciplined intellects could win a victory if they were roused to action by a passionate appeal. In view of this he went from place to place delivering lectures and sermons and instructing the people as to how to guard themselves from sin and violence. He called them towards God and his Prophet. He wanted to free them from the age-long shackles of schisms, irreligious observances and polytheistic customs and superstitions. His passion for moral reform was so great that he would go to harlots and prostitutes and preach to them the teachings of God and His Prophet. But it was not easy to uproot these filthy ideas which had been rooted there for years. So he was opposed, scandalised, libelled, and was made the target of fanatical oppression. But the true reformer bore all these sufferings with a smile on his lips. No oppression and disgrace could swing him even an inch from his lofty ideal. At last his preachings bore fruit and the Muslims were aroused from slumber and ignorance. They realised their weeknesses and wanted to reform themselves. As a result of Hazrat Shaheed's preachings hundreds of widows married for the second time and thus obeyed the commandment of Allah. They gave up sin, violence and superstitions. Brothels and gambling houses were abolished. Their hearts were changed and now they adored the names of Allah and His Prophet.

He had no love for riches or fame. He was a true servant of God. He wanted to raise the banner of Allah and submission to the will of God in him was so great that when his head was cut off every drop of blood that fell was crying :—

جان دی دی ہوئی اسی کی تھی
حق تو یہ ہے کہ حق ادا نہ ہوا

In brief, Quranic concept of Jehad is to struggle day and night for establishing right and demolishing might in the world. He is drenched with the lustre of the Quranic Jehad who tries in weal and woe to establish the kingdom of God as was done by Ismail Shaheed.

Q. 5. Disarmament

Ans. Please see on page 119 to 122.

Q. 6. The r eally contemporary artist, in our own time seems to be the director s ?

Ans. An artist is an individual who lives in his own world of endeavour succe ssful or failure. An artist is a very wide term, he can be a painter, a sculpture or a musician. These are definitely wild fields in which he can make a mark. He may rival or ill-match with his contemporaries but his contribution is there due to his individuality. Artistic activities in our time have created vast field for the enterprises by the directo rs. In all the artistic realms to eater the interest of the multitude, an individual artist's contribution is meagre. It is the directors who emerge as conspicious contemporaries and present art in the diverse patterns. whether on music, dialogue, songs and the theme which vary under the applause or condemnation, appreciation or deappreciation.

Directors are always remain occupied in presenting varieties in their presentations. These directors are the real contemporaries who exploit the fields which actually belong to the artist. Since the directors in numerical sense far excel in their output to the individual artists. In the varigated shades and col ours of the artistic talents become the real contemporary in portraying life in his artist beauty which at times may sup ersede in excellence to the artist.

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4. Make a list o f some popular delusions, with your comments on them .

Ans. Our earth planet is a most fascinating and presents many phenomena. Some are most clearly understood and others which are delusive require a good deal of mental exercise.

Relation to the course of human conduct, let us trace some of the popular historical delusions. Mossolini, the dictator of Itlay suffered from the delusion of reviving the ancient Roman Empire and wanted to extend his dominion on the cost of Meditarian territories, but it proved a vain dremand he suffered. Hitler's invasion on Russian's territory also proved a disaster. And he was disillusioned after defeat. All this happens due to over-confidence, one, allured by his preceding triumphs plunges blindly in future adventures.

Muhammad Tughlak over-estimated his succesful reform and delusion in founding another capital and forcing his subjects to migrate. He drifted away without any mighty motive. In the end he left man, the prey of man.

Search of an enlightenment, prosperity and good human conduct under the false pretence of religion is a great delusion. (Satan is the first figure who practised falsehood in the disguise of sainthood). And to seek salvation by mere rites and rituals is a big delusion which is paralysising man's mind to understand the complex issue of life.

Science ended all delusions. Moral philosophy, social ethic and civic actually cover the essence of all morals which the religions institutions preach. The laws of nature are a sublime moral code, just the law of equality the law of abundance, the law of reproduction as well as, the law of attraction.

Enlightenment through the prescribed text under motivative guidance, prejudical and partial is also a great delusion for the youth because real learning, equipment and training needs general reading and practical knowledge to cope with the struggle for existence. So one must be omnivorous glutton in his literary pursuit, and should keep in mind to read the best of the east and the west to emerge a seer and face a prophet. Let us be free from delusions and reality and grim facts of life like a reality.

(*Masood Ikram*)

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Q. 5. Look Before You Leap.

Ans. Experience of men through the ages has taught them a number of lessons. Some of these practical experiences of the wise have been expressed in words and have descended down to us in the form of sayings, "*Look before you leap*," is one such saying which acts as a useful guide in life. Its meaning is simple and clear. Before undertaking an act or a scheme one must give sufficient thought to all its implications and consider its pros and cons in advancing. It helps to minimise the unfavourable consequences of any action. A leap in the dark is often dangerous and it is against this precipitate action that the saying warns us.

Life is not a bed of roses. It is bestrewn with thorns and is full of difficulties and dangers. In the process of life we have to be careful of these dangers and try to avoid them as much as possible. An unconcerned and thoughtless attitude towards these may spell disasters for us. Before take off an aeroplane is thoroughly checked by engineers. Similarly, before venturing an anything we must, as far as possible, be sure of the ground that lies ahead of us. This is the maximum precaution that man, can take and it should never be forgotten. This applies equally true in all aspects of life. Without planning and preparation and without serious consideration man runs serious risks. A man not knowing swimming would be foolish to plunge into the water. If he wishes to cross a channel before putting his feet into it. Same is true with the adoption of professions and occupatation. Before making a positive choice, a man must take into serious consideration his individual fitness for the work, his preference and attitude, his inclination and genius.

Man is a social animal. He seeks friends and acquaintances but a man is known by the company he keeps. If he makes friends with persons of bad morals and bad characters, there are serious chances that very soon he may become one of them. If by the blessing of providence, he can escape that, he shall most certainly ruin his reputation and no amouut of explanation will help him to cure

this injury to himself. A man enterinaing into a business partnership without ascertaing the solvency of the proposition and making enquiries about the honesty of his partners may soon lose all his money. Thought before action must be the guiding principle of life.

History is full of instances of disasters that came as a result of thoughtless action. Alexander set out to conquer the world without giving a thought to the feasibility of his ideal and the difficulties that he might have to face. Eventually, his own men turned against him and he had to return with his ambition unrealized and his time, money and human lives, wasted. Hitler set out to destroy Britain and Russia and to conquer Europe and the world without considering the heavy odds against him The result was disaster for Hitler, for his country and for the world.

The advice contained in these lines is beneficial more for the young than the old. The old have been hardened by their experiences of the world and have matured in their judgement, the young are still immature, lacking in wisdom and experience. Before they embark on the journey of life they must make sure thut the sea is calm and their ship is in proper condition.

And so let us learn
And bear in mind
Before we act
What to do, when to do
How to do and why to do.

———

Q. 5. He who hesitates is lost.

Ans. World is essentially progressive and it is due to daring and encourage in all walks of life. Ancients were not what the Medival were in their advancement and the present generation is exceeding them all. If mankind has been hesitant and slack, this progress would not have been possible. It is the coward and chicken-hearted who

would always hesitate to make head way in this becoming world. Generally it is those who are reluctant and hesitant who are not well-qualified to overcome all hurdles and obstacles in their way, wasting their time in procrasting and deliberation

They do not act
They only think and think
And every moment in life's
Main, deeper sink.

Very often, opportunities arise and often are lost by those who hesitate availing of them. They lag behind the time because they ignore to make hay while the sun shines. In the long run, they cut a sorry figure in society and suffer consequently.

———

Q. Is there anything more lamentable than the middle-aged man who tries to go on living the undergraduate life ?

Ans. It is tragic that most of our children's education in early life is neglected. It is due to our social structure of class differences. Of course, well-to-do people take special care of their children and their early careers are satisfactory. It is their children who don't drag on with failure and prolong their career till they grow to middle-age. It is really a great calamity for a careerist to waste his precious years for graduation facing disappointment after disappoint in his unsuccessful career. Actually, a man of a middle-aged is expected to enjoy a well-established life meeting his own valid responsibilities and as a successful citizen is an asset to his country. Undoubtedly, he might feel miserable as a liability to his parents and the state at large be an unearning member. He can equally be subjective to ridicule to all who watch him turning his hair grey.

He cuts a sorry figure in society. And feels shy in social contact. He did not earn an honourable living. He pines in life. He wastes his youth in tears and is unable

to win high position in society. His undergraduation stands in his ways. It is lamentable condition which beggars description.

It might certainly be a great obsession to him to pour over books night and day to proceed his degree.

See the bleared face of a man who could not graduate himself owing to adverse circumstances. When he sees younger ones reaching high position in society, he feels that he is late. His love calls him and he became anxious to reach the goal.

He might feel it regretable continuing his studies at his middle while the younger ones might be occupying high positions in society and enjoying life while he being in a pitiable state being ungraduate.

Q. What ordinary things in life do you love?

Ans. My hobby is stamp-collecting. I collect new as well as old stamps from different countries. I also love to make collections of wild flowers and ferms (بوٹیاں) and press and mounts their specimen (نمونے). I also take an interest in geology, and find much amusement in collecting fossils (پتھر وغیرہ). Such hobbies do not cost much and are within the reach of all. But others, such as collecting pictures, old books, curiosities and antiquities (پرانی اشیاء) are only for the rich. It goes without saying that I love to collect old books but my pocket does not allow me to do this.

Others hobbies take the form of game and sport. Many take up open air games, like golf, tennis, cricket or football or indoor games such as chess and cards, as their hobbies. While hunting or fishing are the favourite recreations of others. But I like to play cricket. It is my favourite game.

I am a student and my chief occupations are reading, and listening to the words of my teachers. These intellectual pursuits often tax me very much. The worst thing of life is to be always employed in serious work. This is soul killing. So whenever I can seize an opportunity, I come out with my camera hanging from my shoulder, and move about in search of charming and beautiful sight. As soon as such sights of an interesting scene or object, I take a photograph of it.

So photography is my hobby and I indulge in it at my leisure. It works a great and useful change in me and give me a good deal of pleasure. It, like every other hobby, does not demand all the seriousness with which I have to follow my main occupation, I pursue it rather as an amusement and quite happy while I am engaged in it. It is my antidote against the deadening effect of constant tension and seriousness.

My hobby keeps me out of doors at my spare time and exposes me to the invigorating influence of nature. One whose hobby is photography has to walk in search of sights worth one's while to take a snap-shot ; so sometimes I have to walk through fields and villages for miles to come upon a view. River-banks too are special haunts of those who are fond of photograph. A river peresents many interesting sights. In search of these I loiter about on the banks of all nearby rivers and canals and see many beautiful sights and inhale fresh air.

Nature is very rich in charming and colourful sight which are very short-lived. The enchanting sight that I view now may not be available at the next moment. The sight that pass away today may not return in one's life time. So their pleasure is also a temporary pleasure for all are not endowed with the power of calling up a mental picture of them years afterwards. Though I cannot see them with my mind's eye I can keep them from vanishing for ever. I can catch it with my camera and give it a much longer life in my picture. This is thus a source of both present and future pleasure.

When I feel dull and dejected but cannot go out with my camera. I open my album and look at the photographs I have so far taken and pasted on its pages. They please men beyond all measure and make me feel refreshed.

My hobby has given me a keen power of observation and a sense of perspective (view). When I am out for taking snaps, I am carefully observant so that I do not miss a single beautiful sight. I move on with a watchful eye and find many beautiful scenes that generally go unnoticed by most of us. This is a waylet for me into the secret of nature and I hope that with the advance of my age this faculty will be further developed. Now only a few aspects of nature takes my fancy, but in future years I shall develop an interest in others as well. I have also gained some idea of the importance of background that adds greatly to the beauty of a photograph. This is no insignificant gain, for now I know from what angle a thing has to be viewed for its beauty. If I have learned a bit to appreciate nature, I have done it through photography.

Photography has given me a chance to know how nature is liked in other countries, though I have never been outside my own. My hobby has given a number of pen-friends all over the world. I exchange photographs with them. I send them a few of my own and receive some in return. They represent some very interesting aspects of their countries and make me acquainted with their life and nature and architecture. For my knowledge of other countries I am no less indebted to my hobby than to my reading.

I also hope that my hobby will lend very useful support in my old age, if, of course. I happen to live up to that. In old age one cannot enjoy much of outdoor life. An old man prefers an easy and comfortable indoor life to a rather tiring outdoor one. I understand that my old age will not be much different, so my dull moments will be many. Life will be monotonuous then ; but my albums will, I am quite sure, come to my rescue. I shall

turn over their pages and derive much the same pleasures that come from an observation of nature itself. That will be a real boon to me in the years to come and will sustain my spirit.

Q. **My Boyhood Days.**

Ans. Free from the harshness of the world

Happy those early days when I
Shin'd in my Angel-infancy :

Thus sang the mystic poet, Henry vaughan. Words-worth dwells on his childhood days in his great *Ode on Intimations of Immortality* thus :

There was a time when meadow, grove and stream
The earth and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of dream
It is not now as it hath been of yore :—
Turn where so'er I may,
By night or day.
The things which I have seen I now can see no more.

This is Wordsworth, who is filled with remorse, because the visionary gleam, the glory and the dream have fled from his life. It may be realized by us not ; but one thing is certain that the days of childhood are the most blissful days in the life of man. Often when grown up, and faced with the grim reality of life, a person remembers his childhood days. They are so sweet and charming. One ives surrounded by the light of innocence. There are some people whose childhood has been sent in unadultered bliss : there are others whose childhood has not been happy. In my case my childhood has been partly happy and partly unhappy. It was happy in the sense that I had not to worry about my expenses. I have the kindest father one can have. He was not very ambitious about me. He

wanted me to be moderately educated. Parents generally cannot think what sort of adult a man is going to be. They have their own ambitions regarding their children. I was born in a village, a delightful village where people loved each other. I always longed to be in the village. The sky there was so blue, people happy and contented. The most delightful thing was that there was plenty to eat. At the age of five I was admitted to a school in Lahore. The school teacher who taught us was an old man who liked the school master of Dickens always fought with the boys. They made a lot of noise and the teacher had to resort to indiscriminate beating in order to restore order. Then I was promoted to the second class. Here teacher was always complaining about the strained relations with the Head-master. This master also beat the boys mercilessly. Throughout my school career I was always under the fear of punishment though I did not get it very often. The walls of the school room were dark and dreary, the whole atmosphere foul and unwholesome. I would greatly welcome the period of vacation when I would be sent back to my village to spend it with my old grandmother. When the time for returning to the town came my heart sank within me. I could not forget the delights of the village. The only redeeming feature of my boyhood was that I was very good at studies and had an affectionate father, a loving mother. I never took part in any game because I had a scholastic bent of mind. Moreover, the facilities for playing games were very scanty. Happy are those people whose childhood is spent in happiness but I believe that very few people in our country can fall back upon happy memories of their boyhood.

———

Q. Difference Between Words.

Ans. *See, Look.*

To see is simply to become conscious of an object, of vision.

To see is the general word.

To look is to make a conscious and direct an endeavour to see.

We may look without seeing, as in darkness, and we may see without looking, as in the case of a flesh of lightning.

Watch, Gaze.

Watch is to keep looking in the element of time.

We watch for a movement or a change.

The commander was watching for the next move of the enemy.

Gaze means to look intently, long and steadily.

It is difficult to gaze at the sun.

A lover of fine art will gaze with admiration and delight at the production of Titain.

Stare, Glance.

Stare is taken in a bad sense. It indicates not only ignorance but impertinence. (گستاخی سے ٹکٹکی لگا کر دیکھنا).

An impertinent fellow stares at every woman he looks at.

Glance means to took casually or momentarily.

He *glanced* through the newspaper.

Notice, Regard.

Notice require simple attention.

We *notice* that the sun sets this evening under a cloud.

Regard is applied to that which one values sufficiently to bestow one's thoughts upon.

Observe, Perceive.

Observe means to look at an object not so strictiy as is implied by to watch.

A general observes the motions of an enemy when they are in no particular state of activity.

We observe a thing in order to draw an inference from it.

Survey, View.

Survey (noun, accent on first syllable) ; to *survey* (verb, accent on second syllable) ; take a general view of (ظاهرانہ نظر ڈالنا) *to view*, examine.

We take a *view* or *survey*.

The *view* is of an indefinite extent ; the *survey* is alway comprehensive in its nature. The view depends altogether on the train of a person's thoughts.

Inspect, contemplate.

Inspect means to examine carefully.

Contemplate means to look attentively (غور سے دیکھنا)

Think, Meditate.

To think is a general and indefinite term.

We think whenever we receive or recall an idea to the mind.

To think , that is, to have any thought or opinion upon a subject.

Meditate means to be lost in thoughts.

Ponder, Reflect.

Reflect signifies literally to bend back, that is, to bend mind back on itself.

We reflect only by recalling, not one only, but many ideas, but in reflecting we compare, combine, and judge of those ideas which thus pass in the mind. We reflect upon them as they are applicable to our present condition.

The man reflects upon his past follies, and tries to profit by experiences.

He *ponders* over any serious concern that affects his destiny. (ponder signifies to weigh).

Weigh, Consider.

To consider signifies to take a view of a thing in the mind which is the result of the thought. To *consider* is to bear in mind all that prudence suggests.

Weigh means to gauge the importance of value of (کی اهمیت یا قدر و قیمت کا اندازہ کرنا)

To weigh the consequences (کا انجام سوچنا).

Weigh one's words, choose them carefully (بات کو تولنا)

Weigh means to compare two things or one thing with or against another (موازنہ کرنا).

Q. The Lunatic Asylums contain many highly educated people. Education, therefore, is one of the causes of the increase of mental abnormality.

Ans. It goes without saying that the Lunatic Asylums are replete with highly educated people. These highly educated people are those who adorn themselves only with diplomas. They fly upwards on the wings of mere desires. They begin to live in the palaces of golden dreams. They do not act. They only think and think. Like the Sufi and the lover they rot in hills without gown and crown. They do not reconcile both the idea and act. They do not know what to do, how to do. They ignore the hard face that mere wishing cannot give them success in life.

They do not cultivate the attributes of a balanced personality in them. It is impossible to overrate the power of personality. Without purity there can be no personality. Purity is might. Purity is Power. He who is drenched with positive thoughts is the strong man equipped with the real education. He is on the high road to victory. Honour wait upon him. Glory shines around him. He rejoices in his purity. He is strong, noble and brave. The education that fails to create in man such a bright personality leads a man to asylum. Such a negative sense of education must be condemned.

Education is mind-training for power. It is not only to sharpen one's tools, but also, to make him who handlets the tools more of a man. An education is no phonograph to repeat mechanically what is poured into it, but a dynamo for the generation of power, for the illumination, movement and gracious-handed comfort of mankind. It is this kind of knowledge that gives benefit to man.

To make the most possible of one's self-discovering developing his own powers learning to use them to promote his own ends and the good of mankind is the purpose of man's education. It is the unfolding of all that nature has given to him. It teaches us how to think correctly. It teaches us to love the objects that ought to be loved. We learn to direct the will to right ends. We learn to observe, to reason, to exercise sound judgment, to control self and to influence others.

Education does not make a mere memory-gland or a money-gland, but her aim is a full-orbed man. If we develop the body exclusively, man deteriorates towards the brute. If we press all the vital energies of life into muscle-making, we dwarf the soul and tear down manhood. It is inexorable law of nature that what is exercised in one's daily vocation becomes stronger.

It was nature's intention that our faculties should be exercised in a healthy, symmetrical manner. Any other course creates one-sidedness and discord. Develop the moral nature alone or even the spirtual, without the mental and the physical, we have a fanatic, a zealot and an unbalanced enthusiast.

The highest character, the noblest method can never be developed under a low, sordid aim. The course in a college or a university should enkindle a keen sense of responsibilities in students. It should elevate the ideals and give a broader and true out-look upon life.

Every youth owes it to himself and to the world to develop himself not partially, not narrowly, nor in one sided way, but symmetrically—in a large way. It is as much his duty to make the largest possible man of himself

as it is the function of an acorn to become a grand oak,—not a little sapling, but a mighty tree which stands alone, buffets the storms and tempest, and furnishes shelter for man and beast. We should so live and labour in our time that what came to us as blossom may go to them as fruit.

The modern educated man does not act. He only thinks and thinks. He becomes a victim of vain hope. The moment he allows himself to be governed by his moods and fancies, he opens the door to a host of enemies to his health, success and happiness. Lazy thoughts fall upon his mind. Some people actually attract illness to themselves by constantly thinking about it. He thinks diseased thoughts, he attracts disease.

We should know that health is dependent upon correct thought. Every function, every nerve, cell, every organ in the body is powerfully influenced by the nature of thoughts. To have a perfectly healthy body, one must possess a cheerful, healthy, optimistic mind. Love, peace, joy, gladness, kindness, unselfishness, contentment —these are the mental attributes which, by bringing all the bodily functions into harmony, produce a sound, healthy body. Any one who creates these attributes in himself by correct thinking is not made for the Asylum. But wrong thinking is indicative of weakness. It is a species of insanity, for a wrong thinker is continually tearing down and wrecking his own mental physical structure.

We all know the disastrous effects of wrong thinking. We know by experience how it cripples us mentally and physically. Therefore eduction should teach us how to conquer wrong thinking by constant watchfulness. If the case is opposite, the lack of self-control, habitual indulgence in violent passion attack the man and shatter the nervous system.

These days educated people raise the standard of living and try to maintain it by hook or by crook. They forget that ill-gotten money causes worry in life. And worry is one of the greatest enemies of the human race.

It carries gloom and unhappiness with it. It delays or prevents the processes of digestion and assimilation until the starved brain and nerve cells utter their protest in various kinds of disease, sometimes even in insanity.

Every thing which depresses or arouses violent passions is a waster of mental force. Every time a wrong thought is indujged, there is a waster of mental energy, of achievement powers. All wrong thinking is negative.

The education should teach us how to control our moods and marshal our thoughts at will. No man who is at the mercy of his moods is a free man. He only is free who can rise to his dominion in spite of his mental enemies. The time come when intelligent people will no more indulge in fits of anger, in uncharitable thoughts, feelings of hatred or ill-will, or gloomy, or depressing thoughts. Thousands of people who fail to conquer their moods are arrested in the asylum.

Q. Is the truth about anything ever pure and simple ?

Ans. Truth about anything is never pure and simple. Things are not what they seem and man is apt to be always deluded. For centuries man believed that the earth is stationary but it rotates round and round. For centuries, man believes in the past that the earth is flat but is proved wrong. Hence it required a great deal of enquiry and quest to get at the truth which is never pure and simple. Without highly specialised knowledge, no one can get at the reality of things because truth about anything is never pure and simple.

This phenomenal earth has so many bewitching curiosities that we are puzzled to interpret them this way or the other because the reality seems doubtful and we are never confident about their reality at all. Knowledge is vast and far extensive and unless one has thorough mastery over it, he cannot be precise in interpreting it, because appearance and reality cannot be easily distinguished.

Q. Education is not an end in itself but a means to attain virtu.

Ans. Throughout the ages the social reformers and educationists have been laying stress on a suitable system of education for the younger generation. If civilization can be taught, education is the only mode of teaching humanity and transmitting knowlege to children. An Islamic educational system, however, cannot be regarded worthwhile unless it aims at building the man. For its aims and objects, education must tend to develop the individual towards theoretical knowledge and practical skill. As life has its own purpose, the mode of living is important for the sake of better living. Children, therefore, should be taught the intelligent art of living in a practical system of social values and relations in the light of Islamic thought. The best way to succeed in life is to lead a life of enthusiasm as all art and culture are simply the modes of our inner reflection towards the purpose of life and understanding of environment.

One of the first aims of education, according to Islamic tradition, is to make the individual conscious of himself and his constructive role all over the globe wherever he may be required to exert against the forces of nature. For millions of years, man has learnt to struggle for existence. As such, education has always been given materialistic and practical bias apart from its basic requirement to cater for the spiritual needs of man. Any system of education which does not fulfil the primary need of making man liberal in his approach to social problems is bound to fall as the individual in society must appreciate and live in peace on the basis of mutual understanding and a reasonable standard of economic prosperity. To this end, all art and culture must strive.

Islamic society insists on a moral setting for its growth and development. It is, therefore, quite natural that Muslim reformists should have always underlined the importance of moral instruction in a properly graded system of education. While the importance of secular education

cannot be over-emphasised. It is not possible to ignore the humanities and spiritual values. Art and culture, being the expression of the inner mind, must be pursued with a certain amount of moral zeal to see that the life plant blossoms into a fulsome whole. Undoubtedly, life has a physical basis but the fragrance of the rose is something different from the humble dust it springs from.

In modern times, education, art and culture have been planned and directed to enable the members of society to be the best of what they can be, not unmindful of the fact that a materialistic approach towards life is not enough as can be seen from the social conditions prevailing today. Education in a liberal sense must awaken and develop our dormant potentialities towards the higher ends of life and principles which in the long run strengthen our faith in ourselves. Dust and dust was not said of the soul. The life instinct of man must be kept alive, because if this instinct is lost, the finer side of life goes with the wind.

Education is one of the important activities of an Islamic State which has both its internal and external as pects, the object of which is to justify and defend the ideology of the State from the rational, scientific, moral and ethical points of view. This aspect of education, of course, constitutes an important obligation of a modern State, desinged to suit under the various names of publicity, such as Public Relations and Information Service, having powerful instruments of propaganda, e. g., publications, films, press and radio to be fed constantly by some organized and efficient departments of ideological research and planning.

Islamic culture, which is not founded simply on a remote ideal of theocracy to be contemplated only at hours of worship and forgotten at other hours, is a definite code in actual practice completely acknowledged and obeyed at all times by its followers. In appreciation of culture, beauty and art, they fear no one except God Almighty and do nothing but the right under guidance of the divine

light. Carlyle, the great English writer, seems to have been inspired by the Islamic tradition of education, art and culture when he said, "The assence of all greatness is to accept that virtue is enough."

Every foundation must be strong, or it will fail to support the edifice. If the foundations of knowledge were not firm, knowledge would be a chaotic dream, and if the sources of joy were not the inner springs of the heart, joy would be a wild intoxication only.

In the light of the above, it is not difficult to get at the fact that education is not an end in itself but a means to attain virtue because it is knowledge that excites us that we are born to lead a virtuous life.

Q. Urbanisation in Pakistan since Independence and its consqeuence.

Ans. Often political changes are at the bottom of political upheavels. Since independence there had been a great shake up among the population. Most of the uprooted ones were in search of new homes, and reshuffling of population took place in a large scale. Big cities were especially the attractions. An urbanization took place in full swing. It necessitated the construction of new homes for the new-comers. New colonies to accommodate them became an urgent necessity. As a consequence of this movement overcrowding and conjusted population became obvious. Thus urban areas were strained in constructing roads, electrification and sanitation. To accommodate infants and adults population more schools were to be constructed which involved a great deal of economic burden. For many years it remained a period of trial of the local-bodies to normalize situation.

Gradually these populations ceased to be liabilities rather than they become assets. When they settled down

in the pursuit of their respective trades, they became contributors to the prosperity of Pakistan. And now they are living a contented life and are no longer burden to the land they inherited after bidding farewell to the wrong.

It goes without saying that necessity is the mother of invention. Over-population compels man to discover new land. The facilities given by WAPDA turned the villages into town, and towns into big cities. Big cities became the centres of trade and other solid activities. The first thing that attracts us in big cities is the facilities of education.

Actually urbanization prepares the ground for the spread of civilization which is comfortably absorved and becomes a potent factor for enlightenment.

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Q. The examination system has been condemned on the grounds that it gives undue advantage to a good memory that it takes no account of character that; it favours docile and studious young people but not those with initiative; and that, in after life, knowledge is never tested by examinations.

Ans. Write a brief defence of the examination system, dealing with these points.

Introduction—Feelings of a student prior to an examination—Defects of the present system—its substitutes—Conclusion.

The psychological state of a student's mind prior o an examination is full of tension and suspense. He s totally unaware of the kind of questions that will be s t in the paper. He is not sure if what he has studi d will be sufficient to get him through the trial. He wish s to study more and more but is unable to do so. H e complains of lack of time, blames his brain for not bei g a little more copious and absorbing, feels exhausted, tir d and sleepy. He is not definite of his ultimate fate a d

constantly calls upon God to help him.

Those who have wasted the year in idle gossip, doing politics and electioneering and leading agitations, have devoted no time to their studies relent their actions. They fret for the time lost and wish they had been mere sensible. They wish the time would come back to them but realise that time and tide wait for no man.

If you ask a student on the eve of an examination how he feels about it, you have touched his weakest points. He will condemn the examination and examiners in all possible language. He will call it a nuisance. He will designate, it is the most unfortunate thing that can happen to a humanbeing and the worst part of any educational system. He will denounce it as a malicious device to hold up a student's progress. He will argue that they serve no useful purpose because they are more a gamble than a real test of a students merit. He would fervently advocate for their abolition.

The criticism is not totally misguided. It is not also wholly true. There is no doubt that examinations do not successfully test the real merit of a student. Even Einstein, one of the greatest scientists of this century, once failed in an examination in Mathematics. But still examination continue to be held. There must, after all, be same reason behind them.

Broadly speaking, an examination is a device to test the students. It is a measuring rod of the knowledge that a student has gained in the previous year and a determining factor whether he is fit for promotion to the next higher class. They are also used as the test of a candidate's intelligence and suitability for a particular post.

But unfortunately our examination system suffers from serious defects. Majority of the students have the wrong notion that if they pass an examination they will also gain knowledge. Most of the time they study and prepare to pass the examination rather than try to gain knowledge. To pass an examination students resort to various means,

fair and foul They take help of short and unreliable notes and books that do not increase their knowledge. They prepare a number of selected questions and hope some of them will actually be set in the paper. The system tends to discourage systematic and elaborate study.

The resort to easy means for passing an examination is practiced even in the examination hall. Students resort to copying from notes or pages torn out from books and hidden on their person. They seek the help of that neighbours and thus disturb those who may have laboured earnestly. They attempt to copy answers from the person sitting in their front.

Lack of systematic study and elaborate preparation keeps them anxious and worried, make them pass sleepless nights. Thus when they enter the examination hall, they are in a state of severe mental and physical tension and strain. This is hardly a state where they can clearly remember what they have studied and fail to reproduce it.

The system also suffers from defects as far as the examining and marking of answers are concerned. Less scrupulous examiners sometimes allot marks on the length of the answer rather than its contents. Thus sometimes realy good students are the suffers while not so ones pass. Not to speak different examiners, even the same examiner marks and values the same paper differently at different times and the margin of difference is very wide in some cases.

In England some eminent educationists ones made an experiment and the results obtained were very curious. They found out that the same examiner had valued the same paper differently at different times and the margin of this difference was very wide, varying between 25 and 55 out of 100. This shows the unreliability of examinations as a means of assessing the candidate's merit. The element of chance plays a very important role.

Now, if it is said that the system of examinations should be done away with, the question remains :: how to ascertain a student's merit ? Some educationists offer

alternative substitutes to the present system. They are of opinion that reliance on a student's record in the class is suitable answer to the defect of an examination system. This method requires smaller classes, and a greater number of teachers. They feel that this system will oblige the student to be constantly and regularly at his book and thus help him secure more knowledge than otherwise.

Another alternative put forth is that instead of one annual examination there should be a number of periodical tests, either monthly or quarterly or even half yearly. The judgment of a student's merit and his promotion to the next higher class should be determined by the averages of these.

This would mean concentration of effort on examinations on the part of the student and more systematic work throughout the year.

It is also said that since a written answer may not always be a true determination of a student's merit, more and more emphasis should be laid on viva voce or oral examinations. An interview for a quarter of an hour will give the examiner a true estimate of the student's calibre.

Whatever be the alternatives offered, the fact remains that examinations in one form or the other will continue to exist. Examinations as such cannot be totally done away with. Imparting education without some sort of an examination has no meaning. And the examinations have their own merits. They compel the student to study. The fear of failure makes him attend to his books and his class and not totally waste his time. Without an examination ahead, he will not care to master any subject.

The conclusion one can draw is that it is not the total abolition of examinations which is required. What is needed is a change in the present system to one where the students will be obliged to work to gain knowledge with regular and systematic work and not study merely to pass the examination.

Q. 1. In order to achieve real human dignity we should think of "freedom for" rather than of "freedom from."

Ans. In order to achieve real human dignity we should think of "freedom from" the varied social impositions taboos, customs and regulations imposed upon by the state, orthodox institutions or deep-rooted usages, customs and the like. Because in them, several hidden motives are involved. Often we crave for freedom from hunger, freedom from want, freedom from disease, freedom from ignorance which are our inherited rights. The ancients craved for freedom from slavery, cruelty and oppression, And today freedom to think, to speak and to write is as essential as any other freedom which deprived our benefit which civilization bestowed.

Q. 4. Social Welfare State.

Ans. Our chief want in life
To set up a real society
Which doubles our possibilities
And saves our boys and girls
From failure and unhappiness.

"Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

Fuller

Private Property is the life-blood of capitalism. Its abolition in the blazing kernel of the Socialistic Creed. Socialism has stepped on the world stage to heal the injuries inflicted by Capitalism. It prescribes radical remedies. It wants to turn the present system upside down as a prelude to the inauguration of the New Social Order. The Socialists hold that religion is an opiate of the masses;

the schools a breeding-ground for slaves ; morality the refuge of the timid Socialism starts with dispossession of all owners of property. Islam like Socialism views with scorn and contempt the unsocial aecomulation of wealthbut it lays down a different course of action. It countenances socio-economic gradations which do not prejudice the welfare of society. It allows the earning of money and the possession of it. Private enterprise is not a taboo under Islam. It is disfavoured only when it assumes an aggressive role and cuts deep into the livelihood of the people at large. Under Islam, all avenues of such morbid developments in trade and business are closed.

When Islam permits the ownerspip of wordly possessions, it does so to promote private initiative and to save an incividual from becoming a mere automation. It lets him develope his business to the full so long as he does not disturb the so.ial equilibrium. To ensure a healthy growth of trade and industry it sets bounds to the freedom of personal initiative. It is because private property and social welfare are vitally interrelated. Only they have to be maintained in a state of mutual harmony. To the individual engaged in an independent economic ac ivity, an increased income as a reward for his exertions becomes an incentive for an economically efficient and beneficent activity. His business and his efficiency are of supreme importance to social welfare. But the rub comes when capatalistic ravages run roit and lead to extremely awful moral and social consequences.

Let us have a system which ensures the greatest good of the greatest number. Islam undertakes to provide such a system. According to the Holy Qur'an all that is in the heavens and all that is on the earth belongs to Allah. Ownership by Allah in the Islamic ideology means a state trusteeship for the good of the people. If anybody happens to possess wealth more than his fellowmen, he does so as a trust from God to fulfil the divine purpose of providing subsistence to others. If the possessor does so, he not only proves himself worthy of the grand trust, but also becomes instrumental in achieving the divine purpose. No

individual should be bereft of the reasonable means of existence and that he should be immune against any and every encroachment, in God's will. A state which fails to fulfil it, is corrupt and vitiated and deserves not a day's existence. The Muslim State can only succeed in its divinely-ensrusted mission, if the individuals who compose it also strip themselves of greed and avarice and disabuse their minds of all aggressive designs against one another. Islam bars the way to.hoarding, profiteering and unsocial accumulation of wealth as we see today under the sinister regime of Capitalism.

Surplus or unearned income is the seed-bed of class conflicts. There can be no genuine and lasting brotherhood when an abysmal economic chasm yawns between various sections of society. Islam emphasises that what God has created belongs collectively to the whole human society. Nobody has any right whatsoever to claim and usurp the lion's share of this 'Common pool.'

Islam promotes the basic moral conscience by inculcating fear of God which in practice means scrupulous avoidance of anti-social behaviour in all shape and form. Islam goes far beyond both capitalism and communism, by regarding man much more than a mere manifestation of the chemical correlations of his endocrine glands. According to the Islamic teachings every man must get food, clothes and house as a matter of right.

Q. 7. We are the children of our age and our past determines the cultural pattern of our age.

Ans. Evolution is a process. Very determined and constant laws of Nature are faithfully carrying out in making the desting of this universe. It is a past that creates the present. And loke creates like, whether from seed to seed or the germs that are fertilizing the creation and all the creatures. Every age, period or epic is the product of the past in the course

of our history. Hence we are the children of our age or the ages past and our past determines the cultural pattern of our age or the successive ages. We are subject to geographical, historical and cultural patterns which are inviolable and inevitable due to the conditions prevailing. Our habits, our customs, our diets are governed by the prevailing conditions around. History and culture of a nation have far deeper roots which perpetuate undisturbed by foreign or alien influences. Hence we are the children of our age or our preceding age and our past determines the cultural pattern of the succeeding ages.

Of course, in some regions there are flexibilities and they shake up their past and adopt new pattern to face the future but there are retrogressive tendencies among those who are lost in the jungles of the past because it is the present with which we are immediately interesting or the future which is in the making that can brighten our hopes. The glaring instances of the persistence of cultural patterns of the past is the Saudi Arabia where the patterns have not undergone the least change despite the utmost striving by the suggestive literature of the advanced countries. On the other hand, most advanced countries are equally determining the future course as children of the past which is a good turn the other way wrong.

Q. 13. Criticise the following arguments :

(*a*) Once a criminal, always a criminal.

Ans. A criminal always rolls down the hill rather than up. One who commits a crime might instinctively be a criminal because heriditary and environments have a very strong effect in the nature of one's instinct. So very likely a criminal becomes a habitual criminal and any amount of deterence proved in effective. His natural criminality prevails upon him and he becomes helpless

against any amount of sermon, persuasions or appeals. Hence his criminal instinct dominates his personality and he remains helpless in perpatuating crimes in successions.

Q. 14. Why do we make more enemies by what we say than friends by what we do ?

Ans. Generally one tongue can be employed anywhere at any time that is it costs little to talk than to do. Mankind is leisurely talkatine and sometime they do'nt think what they are talking about. Sometimes an habitual talker talks to enjoy or to irritate or to cast aspersion. In the present age breeding and culture are at a low ebb and often an innocent talker is not conscious that his talk is offensive. A cultured man often observes a restraint but men of low intelligence are always at a loss to be clear about what they say. Hence a lot of nonsense flows out of their tongues and they become a nuisance to whom they talk to. Thus during the long hours of chattering they are making more enemies than friends by a loose and injudicious utterances.

While on the other hand we make less friends by what we do. To do a thing requires exertion whether we do something for ourselvs or for others. In the struggle for existence man can spare very little time to do things apart from attending to himself. If one is inclined to do good to others, he has limited capacity and means and being naturalist, selfish how-so-ever good he may be, he can attend to few things that may please most. Hence the circle of a friendship remains limited and fewer they are the more sincerer they are to him. Hence his circle remains limited and they are far less in numbers than his enemies.

Q. 16. He said to a girl the other day: "Do you girls really like conceited men better than other kind ?" And she said : "What other kind" ? Continue the dialogue.

Ans. There is a saying 'Grieve not sisters, daughters, men are faithful never, one foot on shore and one at sea, to one thing constant never. Men are queer mixture of good and evil. Some are plain-speaking and others are conceited. And the conceited ones are to be abhorred. And the others prove less dangerous than those who are conceited. They are to be liked. Very few people are open-minded and plain, and never play a duel role of hiding what they have in hearts, such people want to play with others rather deceive and one fails to know what is in their minds, such kinds of people are certainly prove to be harmful and injurious.

No one ever would like to be trapped by insincere and deceitful one. So it is plain men and the open-hearted whose conscience is clear and their hearts are sincere. They can be welcomed and well accommodated in mutual conduct.

WEST PAKISTAN PUBLIC SERVICE COMMISSION

W.P.C.S. (Executive Branch), S.O's, Probationers for Transportation (Traffic) & Commercial Deptts. of P.W.R. & E. & T.O. combined Competitive Examination, May, 1967.

ENGLISH ESSAY

Time allowed : 2 hours *Max. Marks* : 50

Write a short essay on any ONE of the following subjects :—

1. Population Explosion and How to Control It ?
2. Islamic Socialism.
3. "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlinings". Shakespeare.
4. Can Peace Be Maintained in the World ?
5. The True Role of an Administrator.
6. The Emancipation of Woman in Pakistan.
7. "Life is Action, not Centemplation". Goethe.
8. The Impact of Science on Modern Society.
9. "It is better to have loved and lost
   Than never to have loved at all." (Tennyson.)

WEST PAKISTAN PUBLIC SERVICE COMMISSION, LAHORE

W.P.C.S. (Executive Branch) S.O's, Probationers for Transportation (Traffic) & Commercial Deptts. of P.W R. & E & T.O. Combined Competitive Examinaton, 1967.

ENGLISH

Time allowed : 3 hours. *Max. Marks :* 100

Note :—Attempt question No. 1 *and any four others. All questions carry equal marks.*

1. Mark a precis of the following passage in about a third of the length of the original.

"In the days of foreign rule the Government did not need learning and scholarship in key positions. Its greatest need was loyalty to the foreign master and an uncritical acceptance of foreign theorization. Policy, on which the benefits to the conqueror depended, was made in the universities and centres of research in the homelands of the foreign ruler. The colleges and universities in the conquered territories merely purveyed foreign knowledge and discouraged free inquiry and unfettered authorship of original works. The professors and scholars in these colleges and universities spent most of their time in cultivating proficiency in the foreign language and were glad to be accepted as inferior members of the foreign bureaucratic power complex. They had little in common with scholars in imperial homelands and thought wonderingly of those olypian intellectuals whose analysis guided governments and whose theorization formed the basis on which cabinets gramed their policies.

"When the foreign rulers withdrew, they transferred the power of rule to those functionaries whom they had

trained in imperial instrumentation. These new governments did not fully realize the value of knowledge in statecraft and continued to work on the concepts of old imperial days. They assigned no more importance to universities and centres of research than had been done in the past and thought that the exercise of power was an end in itself and that the fruits of independence consisted in greater gains to the functionaries of the state.

"Small wonder than that most of these new governments failed to raise the economic status of their countries. They were easily led by foreign inducement and advice into investing public resources in projects based on growing and exporting raw produce the prices of which in the world market were not only extremely low but were constantly falling. The neglect of education, learning, research and authorship led to the emergence of activity proceeding from the desire for personal gains and ostentatious living. The finer values of high thinking, service of the nation and involvement with common welfare were submerged in the tide of coarse competition in building palaces and owning means of animal comfort.

II. Keeping the passage in Question I in view write a note on the current concept of personal success.

III. What, in your opinion, should be the aims before a young man who wishes to adopt public service as a career.

IV. "Ours is the age of tools and weapons, and nations will win or lose in the struggle for survival depending on how far they can make machines and use them in peace and war" Discuss.

V. Write a note on the importance of education in a developing state.

VI. Enumerate the advantages and disadvantages of the use of English as the language of government administration in Pakistan.

VII. "Looking back over the history of warfare in the Indo-Pakistan subcontinent we note that victory has fallen more often to the adherents of a religious ideology which fosters equality, fraternity, sacrifice and just dealings between men even though such groups have been inferior in numbers to their enemies who owned a primitive, animistic religion." Discuss.

VIII. Suggest means by which Pakistan can build a sound defence against foreign aggression.

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Solution

Q. 1. Population Explosion and How to Control It.

Ans. Family Planning means the restriction imposed on the increase of children so that there may be an adjustment of the size of the family with the income of the head of the family. There has been an enormous increase of population during the present era. If there is no check imposed on the increase of birth-rate, there will be a tragic consequence of it. There is already food-shortage in the world. As a result the people are unable to feed themselves properly. If the population increases at the present rate, hundred and thousands of people remain without food. Hence it has become necessary to check the increase of population. Family planning, therefore, means that a family should attempt at givening a check to birth-rate in a manner that will adjust the income with the size of the family.

Family planning was at first conceived round about 1948. After the world war II, attention was given to the enormous birth-rate and the proportionate decrease in the yield of the land. The theory of Muslims, the great economist, was not given proper attention to by the intellgentsia. It was almost being discarded. He said that the population increases at geometric progression whereas the yield of the land increases at arithmetic progression. He proposed, in his essay on "*The principle of Population*" to limit the increase of population by discouraging marriage and other-wise. The socialistic principles enunciated by Karl Marx attempted at solving the uneven distribution of wealth. But though the growing industries and absorption of men and labours there, temporarily disproved the theory of Malthus yet the eternal law of Diminishing Return came into play.

The point was soon reached when it was found that the people could not be fed for shortage of food-stuff. Hence it was necessary to plan the family so as the suit the income of the head of the family.

If a man earns two hundred rupees per month, he should try to have a family which he will be able to maintain efficiently. He is to give each unit of the family food and clothing and also give them other facilities like schooling and training. If the family is large, the income will be too small for maintaining the required standard. But if the family consists of the parents and a child it will be possible to train up the child properly and maintain a standard of life. Hence, it is necessary to give a check to birth-rate. The idea is very simple no doubt, but its execution is very difficult. There are certain factors to be considered. There is a reluctance to discuss matters relating to the sex relationship between the couple. The lower class people are un-educated. They live mostly in hutmets where it is difficult to maintain privacy. It has been seen that if the family is poor, the birth-rate is high. If the family is rich, the birth-rate is low. There is a reason behind it. If the family is rich, there will be a tendency to maintain a high standard. For the comfort in life, the fortunate persons want to spend money on themselves. They became a bit selfish in this respect. If this be the case to choose between a child and a car the choice will invariably be for a car. So, in the middle-class and the upper middle-class families, it will not be difficult to preach the doctrine of "Family planning". But the greatest difficulty will be in respect of the illiterate mass. What is mostly needed is education among them so that they can understand the implication of family planning.

Pakistan has launched this laudable scheme under the Revolutionary Regime with determination. This has become imperatively necessary to give a check to the alarming rate of child-birth in Pakistan. For the well-being of each family, it is necessary to implement the idea

of the family planning. The country must be saved from hunger and danger.

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Q. 2. Islamic Socialism.

Ans. Please see on pages 260 to 262

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Q. 3. "The fault, dear Brutus, is not in our stars but in ourselves, that we are uuderlinings." (*Shakespeare*).

Ans. It is a wrong belief that stars preside over our destinies and that our fate pre-ordained by the Almighty. Cassius tells Brutus that there is no such thing as fate. The truth is that we ourselves are 'underlinings', and ascribe our ills to the stars above. It is mere sham—a phase of darkness, which can be dispelled only by will and determination on our part. We are the architects of our own fate, not the stars above us. Edmand in *King Lear* gives vent to the same indignation at the hypocrisy of this world, when he remarks : "This is the excellent foppery of the world, that when we are sick in fortune often the surfiet of our own behaviour,—we make guilty of our disasters, the sun, the moon and the stars. We begin to say that we are the victims of cruel destiny which is entirely wrong. We must bear in mind that nothing is fated, everything is formed. It is our actions which make us shine or pine in the world. If we are leading a virtuous life, we are sure to be successful in this or that world. If we have adopted the wrong path, we are bound to fail. We must keep in mind that every action bears its fruit. Let us shake off this wrong notion that man is a victim of cruel destiny but it must be borne in mind that man is the maker of his own fortune. Man is born to gain victory over Nature. These stars, heavens, the moon or the sun all have been created by God for him.

It is the man who brings them under his subjugation. It is the man who landed the moon. It is the man who will bring all these natural objects under his control when he will discover the laws that is governing this universe, when he will discover the properties contained by these natural laws. A time is coming when he will sway over these objects of nature and it will be clear as day for all to know that all these objects are born for him and he is not for them. So we must know that if pain or suffering is dawning upon us, it means that we have gone astray from the right path and it is the result of our misdeeds that we are the victim of misery. So the wiseman does not sit idle to grumble at his bad luck, he girds up his loins and faces facts like man murmuring the following lines :

Wrest triumph from defeat.
Have brave and noble life
In spite of a storm of misfortunes
Victory awaits you on the road.

Evince discipline and valor
Fear not to face the world.
Acknowledge not yourself worsted
With heart undaunted and face turned forward
Refuse to lose faith in yourself.

In the wear and tear,
Of civic strife,
Fighting against reverses,
Battling for a competence,
For your loved ones,
Even while the hand of death,
Lay chill upon you,

Bate no jot of heart or hope,
Wring victory from the most forbidding circumstances.

Do not say that,
There is no use in trying,
That it is impossible to succeed
Because of fallen too often.

There is hope for a cripple,
Who has stamina and backbone,
There is no hope for a man,
Who cannot or will not stand up after falling.

Do not let your manhood go,
Cling to it with all your might.
Do not berate yourself.
Self depreciation in crime.

Q. 4. Can Peace be Maintained in the World.

Ans. The great modern philosopher, Bertrand Russel, says: "The universal apprehension is itself a potent cause of war. Fear of war is used to justify armaments ; armaments increase the fear of war : and the fear of war increase the likelihood of war." Thus behind all the ills of world lies the problem of war As soon as man, by using his wisdom and intelligence which make him the supreme being, has put an end to the fear of war and the causes that give rise to war, he would have ushered in for himself a prolonged period of peace and prosperity.

From times immemorial man has been struggling with the problem of putting an end to war. Prophets, sages, philosophers and intellectuals have in turn tried their hand at solving this problem but non has been successful in bringing about a permanent solution. In the nineteenth century, tired of the long series of Napoleonic wars, the potentates of Europe met in Vienna in 1815. They signed what was known as the Quadruple Alliance to maintain peace through collective guarantees and thus created the Concert of Europe. But within thirty years of its creation, because of the conflict interests and ambitions of the then Great Powers, it became a dead instrument.

After the failure of the Concert of the Europe various attempts were made to avoid war and secure peace. Countries of Europe entered into carefully wordrd treaties and

alliances reiterating there abhorance for war and expressing their desire to maintain peace. But their interests and ambitions got the better of them. These alliances and convenants could not check the greed of some and the world was faced with the great catastrophe of the first world war.

During the war President Wilson of the United States announced his famous "14 points" in which he laid down a number of principles by which peace could be secured. He called the war as "The war to end all war's" and "The war to achieve peace." Inspired by these noble ideas politicians and statesmen of the world worked out the Covenant of the League of Nations which would help in the maintenance of peace.

The creation of the League of Nations aroused new hopes in mankind. The League of Nations was looked upon as the body which will at last banish wars from the face of the earth. But peace was not easy to secure. Rivalries and differences among nations which were so long aired outside now contaminated the atmosphere of the League Great powers sought to use the League as an instrument for promoting their own selfish motives. There arose a Hit'er and a Mossolini. In small quarrels the League proved effective. But when it was faced with bigger problems that seriously threatened peace, it proved a useless instrument. Rivalries and clast of interests of the Great powers made it impotent. The League proved a disastrous failure and with it ended one more of man's attempts to achieve peace.

The short career of the League of Nations had brought to the forefront the defects and weaknesses in its constitution. During the disastrous years of the Second World War it was hoped that if another body like the League of Nations, but without its weaknessess and with greater effectiveness. was created peace will be secured. Schemes were put forward and on the strength of those schemes the United Nations Organisation came into existence in 1945.

The U. N. O. was launched on its career with great hopes and aspirations. Its charter reiterated the desire of its makers to win peace for the world. There is no doubt that in a number of cares when peace gravely threate ed and a world war seemed imminent, the U.N.O. saved humanity from the catastrophe. It has done tremendous work in promoting economic and social progress of a large part of the world.

But in its main task of securing world peace, the U. N. O. has still not succeeded. The rivalries of the great powers to-day prevent it from achieving the desired measures of success. The U. N .O. is ceased of a number of questions of a very serious nature which may result in a breach of peace at any moment but power politics inside the U. N. O. prevents their solution. The United Nations Organisation has to-day become a glorified debating society where nations of the world express their views, accuse each other of bad faith and ulterior motives without doing anything substantial. The hopes with which the U. N. O. started its careers have proved, to be dupes. People have been disillusioned in the Organisation. The problem of world peace is no wars solution than it was when the U.N.O. came into existence.

Another stumbling block in the way of world peace is the problem of disarmament. It is argued that one of the first conditions for peace is that nations must give up arming themselves and cutdown some of their present military strength. The production of terrible weapons of destruction like the Atomic and the Hydrogen bombs and the various Ballstic Missiles should be stopped and this tremendous source of power and energy should be used in the construtive service of the world. The present atmosphere of distrust and suspicion prevents any solution to the disarmament problem. Absence of a solution of the problem prevents a solution of the problem of world peace.

The world to-day is divided into two ideological blocs. The capitalist and the communist ideologics are opposed

and hostile to each other. Both want a complete destruction of the other and are working in that direction. This has created suspicion and distrust throughout the world. To achieve world peace it is necessary to achieve reconciliation between the two conflicting ideologics ; in other words to bring about a state of co-existence between capitalism and Communism.

Peace is important for the progress and prosperity of mankind. Peace is necessary for the continuation of human race. The alternative to peace is war and a war threatens the end of civilisation. Peace has to be secured. Mankind should exert all its energy and resources for the achievement of this high and noble ideal.

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Q. 6. The Emancipation of Woman in Pakistan.

Ans. It is a truism to say that the worth of a civilization can be measured by the place that it gives to women in society. A nation reaches its highest cultural level only when the women in it are free. In Pakistan women are granted rights equal to men. Mutual relations between males and females are properly adjusted. It did not pursue a lap-sided policy of unduly favouring one sex at the cost of the other. It is an unabashed lie that a Muslim Woman is consigned to the gloom of the four walls of her house and that an open air is a forbidden fruit, which she cannot taste without defying the Islamic injunction of *purdah* Muslim Women can leave their homes when an occasion for it arises. They can avail themselves of all the opportunities of physical and intellectual growth which the outside world holds for them. They can go to mosques. They can attend and convene meetings ; hold debates and discuss questions of the day. They can accompany their husbands to the battle-fronts. But all their movements in the out-of-doors life must not infringe the spirit of the Islamic injunctions which abhor indecent behaviour and disallow the type of freedom which has

wrecked social life in the Western Countries. Islam had allowed women to go out in pursuit of their duties. This signifies that women need not always remain indoors.

If we are honest we must recognize that the women of our country need still more freedom to play their part in the cultural and political spheres. To do this a radical change in our attitude towards women must come about. We must think of them as person and not as possessions. In Pakistan, women are enjoying full rights of liberty, of speech, liberty of thoughts and liberty of action. Woman can divorce like a man. She is now a free person. She has her own opinion in her own affair. She can take part in politics. She can vote for representative according to her wish. She is not a slave thing. She can think and act in her own way. She can serve nation in every walk of life. New avenues for her brilliant career are opened before her.

In brief, she is enjoying full rights in society. She has occupied a high place in society.

Q. 8. The Impact of Science on Modern Society.

Ans. Modern age is the age of science, and much of human happiness depends on the way in which man makes use of the vast power that science has placed in his hands. In fact it is impossible to imagine how the modern man can survive in the absence of the various discoveries and inventions which the scientists have made from time to time and in which have rendered his life comfortable and worth living. Think of electricity, the aeroplane ; the railway, the motor car, wonderful drugs, and thousand and one other achievements of science, which have become indispensable for our day to day existence. But apart from these discoveries and inventions, science has given man the scientific outlook which is essential for his further development and progress.

Scientific outlook helps a man assertain facts, grasp them accurately, and find explanation for them. It gives him a training in observation, in precision, in objectively, and in a rational habit of mind. It introduces him to the material world and thereby widens immensely the horizon of the mind, extends its range, gives it a sense of infinite possibilities, and makes life more interesting and alive. It is rare to find a scientist who is pessimist or defeatist, for he lives in an atmosphere of progress, of creation, with the promise of a heaven at least of earth. The scientist is an explorer of an unknown world with infinite possibilities of discovery and not only is the act of discovery existing, but it leads on to actions to practical results. It seeks to know, but also to transform the world, and this is a further excitment and stimulus to those who follow it.

Scientific outlook engenders a tendency to analyse every object. Modern age being the age of science, can be rightly termed as the age of analysis. Chemistry rosolves matters into elements, physics resolves it into atoms, biology resolves organic life into cells. Now this analytic spirit which is born of scientific outlook has become characteristic of any kind of scientific inquiry in any field. When we say that the temper of modern civilisation is scientific we mean not only that natural science engages a large part of its thoughts and determines much of its life but that our civilisation is scientific in the sense in which the Greeks used philosophy, that it 'loves wisdom', that in all fields it desire to seek knowledge and make knowledge its servants and its masters. So literary studies employ the scientific method so far their subject-matter allows, a writer is 'explained' in terms of his ancentry, his early life, his education, the character of his age, the influence and intellect, his subconscious mind etc. The modern historian influenced by scientific outlook analyses events into their causes into economic, geographic facts, into the impact of contemporary thought or the impact of individuals.

But the various scientific discoveries and inventions and the scientific outlook which the study of science has engendered have not proved to be unmixed blessings for mankind. Science has, no doubt, made man' life more comfortable, healthy and bright, and it has been also given him the forward look, and the sprit of inquiry, but it has also brought about certain complication and created some new problems which stand in the way of human happiness.

For example ; science has upset international relations by annihilating space. It has abolished distance. made the five Continents adjacent countries, and unified the world. At the begining of the nineteenth century a letter from England tock weeks, in favourable circumstances to reach America and its arrival was uncertain. Today one can speak from London to a friend in New York within fifteen minutes and be with him in twelve hours. All kinds of material can be now brought from distant countries at a much cheaper price than could be imagined a hundred years ago. Under such circumstances the international relations of the past are an anachronism, and fit the body politic as ill as the clothes of a child to a grown up man. But the people of different nations have not yet developed the outlook demanded by modern condition, and they still think in an isolated and provincial manner of an earlier age to which steam and electricity were unknown. This fact has created a serious problem which is responsible for much of modern conflicts in the international field, and which has led to much human misery in the form of wars.

Another problem created by science is that it has given man the power to abolish poverty, but this power has brought fortune in the hands of a few nations. Who are too uneducated to spend it intelligently. Instead of using huge amounts of wealth placed in the hands of the scientifically advanced nations of the world, for the good of mankind as a whole, these nations are trying to exploit the poorer nations, and dominate them politically and economically. Every capacity is a capacity for evil as well as for good, and each addition to human power is a chance

to misuse it. For example, the printing press has distributed more falsehood and beauty. Thus the very wealth of object and enjoyments, good and bad, useful and useless, which applied science has put at the disposal of a world that has not yet learnt to choose good and refuse evil, is a menace to true civilisation.

Modern technology, whereas is has greatly accelerated the industrial progress of the world has impaired one of the purest enjoyments and major virtues of humanity-crafts-manship-replacing it by mass manufacture, turning the skilled worker into an automation on the production line, making men richer in their possessions and poorer in themselves. Ruskin, who 'saw as the gravest danger to true civilisation in the struggle between man and the machinery for mastery, whether it appears in the degradation of the operative or the unthinking exultation in mechanical achievement' rightly remarked : "No changing of place at a hundred miles an hour, nor making of stuffs a thousand yard a minute, will make us one whit stronger happier, or wiser. There was always more in the world than man could see, walked they every so slowly, they will see it no better for going fast. As far being able to talk from place to place, that is indeed, well and convenient, but suppose you have, originally, nothing to say ; we shall be obliged at last to confess, what we should long ago have known that the really precious things are thought and sight, not pace. It does a bullet no good to go fast, and if a man be truely a man no harm to go slow, for his glory is not at all in going, but in being" :

Q. 9. "It is better to have loved and lost than never to have loved at all." Discuss ?

Ans. Experience is essential. People who are childishly innocent tend to be petty, and narrow and jealous. These do not give true and great experiences. You do not want the innocence of the child who has had no experience, who does not know what is to suffer mentally. You

must be like the man who has suffered, who knows who has built.

Experience is essential. Somenow by the word 'experience' we understand only pleasant experience. Experience, living one's own life, has come to mean having pleasant sensations, satisfying all the desires one's body, emotion and mind. But this is only a partial connotation of the word. Experience means personal awareness of all phases of life. It includes in itself sleeping in the arms of the beloved, it also means seeing her sleeping in the arms of another, and continuing to live.

Sorrow and happiness go hand in hand. Life is incomplete if it lacks one. What we have to learn is finding proportion of everything in its relative place and fitness in the kingdom of God. A genernal harmony should exist between the natural side of your life and the spiritual, leaving neither side undeveloped.

He who loves much will be loved much in return. There is nothing in the world that can give more joy and higher joy than an abundance of real love. The selfish love, that is only personal, and that must be gratified to be enjoyed, gives but a passing pleasure, the recation of which is always pain. When we love with such a love we are always unhappy. The purely selfish love never brings real love in return. The pure love is a source of joy which can not be measured.

Love course never runs smooth. Its path is filled with thorns and obstacles. Man is born to overcome difficulties. The world has little use for the weak-kneed, the faint-hearted. The world prizes the lover who carries victory in his very presence. The world honours him who overcomes opposition which appeals weak minds. The man does not skip his difficult problems but conquers everything which gets in his way, is always in demand.

There are people who are not willing to sacrifice a little comfort and pleasure. They have tendency to ma-

gnify difficulties. The lack stamina and grit necessary to win. These people always look for somebody to help them.

The man who begins to hunt up obstacles in his path is not a man to take hold of great enterprises. The man who stops to weigh and consider every possible danger or objection never amounts to anything. He is a small man, made for little things.

Lover is a strong man. He is the positive soul. He is determined to cut his way regardless of difficulties. He believes that life is battle, not victory. It is the weak-kneed man, the discouraged man, who turns aside, who takes a crooked paths to his goal. Men who achieve things, do not spend time haggling over perplexities or wondering whether they can overcome them. Great minds keep their eyes on the goal. They hold the end so persistently in view, and it looks so grand and desirabe, that the intermediate steps, no matter how perplexing, are of comparatively little importance.

The great man does not give way to heart however dark the prospects may be. A small man holds petty difficulties so closely in view that great objects beyond are entirely out of sight.

The youth who is bound to win may see difficulties, but he is not afraid of them. He feels that they are not match for his grit. He feels within himself a power infinitely superior. He knows perfectly well that undaunted pluck can annihilate them. To his determination they do not exist. The Alps did not exist to Napoleon, not because they were not formindable mountains, almost impassable in midwinter, but because he felt that he was greater than they. His generals could see the Alps with all their terrors and thought they were impassable, but the mighty leader saw only victory on the green plains beyond the eternal snow.

Q. III. What, in your opinion, should be the aims before a young man who wishes to adopt public service as a career.

Ans. The young man who wishes to adopt public service as a career must know the needs and requirements of common people. He must leave no stone unturned to meet the demands of people. The main object of his life should be to serve mankind and how it is possible without doing something for the betterment of the public. He must be aware of the ins and outs of the public life. He should not be misguided by the international difficulties. He must set aside all personal feelings and keep faith with the public. It should be borne in his mind that his actions must be for the good of all and his petty self has no values at all. It goes without saying that selfish does not make life beautiful. He should try day and night with might and main to raise the standard of life by serving the cause of his nation and humanity at large. He should do his best and according to his capacity to create the better social condition leaving the world better than he found it. He should work for providing facilities for health and education and every other sector of life.

Q. IV. The Iron Age

Ans. We live in the machine age. We are no more the pawns in the hands of natural forces. We have gained an amazing mastery over many of them. It is machine that has given us this supermacy on land, air and sea. Out ships now ply across horrifyingly raving seas and convey us to the overseas countries. Our train goes across fields extending from horizon to horizon. Aeroplanes set at defiance the powerful pull of the earth and carry us at a tremendous speeds past villages, fields and countries. The mighty moon that causes the seas to swell is about to submit to our sway. American and Russian satellites have entered into competition with God-made moon. We mere wait impatiently to see who between America and

Russia, reaches there first. America has excelled Russia in this race.

There are only a few instances of the power of machine given about. The simple fact is that machine rules supreme in all the spheres of human life and that its gifts can hardly be over-estimated. But have we really achieved the freedom we sought ?

Far from that, we have only changed our master. Until only recently we were under the supreme sway of thousand and one freaks of nature ; now nature has been subdued but machine has leapt into the vacant throne. We have harnessed nature only to enslave ourselves to millions of mechanical devices. We have dethroned one tyrant in favour of another. So though man has managed to fly like a bird, he does not enjoy the freedom of a bird. A poet says :

The tit is free
To come and go
From its resting place
Just like the doe
But not man O God
Thou dist create free

Able to speed like air as he is. he does not know the liberty that is air's. He makes way through the heavy seas but his own bosom does not swell up with happy thoughts. Though he has gained wonderfully in speed, he has deplorably lost peace and happiness.

Wars have been common since the dawn of civilization. But the ancient god of War, Mars did not possess a very long arm, so conflicts and bloodshed used to be confined to a comparatively small area. In those days only those who were within the reach of sword, pike and arrow were at peril. Now-a-days there is no safe distance The modern machines of warfare are all long-range ones. Even the fearfully destructive arms like machine guns. Bren guns and Sten guns of yesterday are now ply-things merely. Bombers and *nuclear* weapons, rockts and missiles can

reach the farthest corner of the world and do unimaginable damage and destruction. So our wars are all on global scale. Besides, mechanized warfare does never spare the civil population either.

Machine has brought about the complexty in international affairs. Machine turns cut an enormous bulk of finished goods everyday and causes a surplus for which a foreign market is necessary. Then begins the scramble for economic domination, which is the most prominent feature of modern international policies. In the modern world economic and commercial supermacy is more important than the political one. When the interest of the rival nations collide, war begins and spreads all over the world with the help of the same machine. As a result, half the world is laid waste.

Mechanical devices of production means maximum of production with minimum of labour. This brings down the prices of things and ruins the small craftsmen. They cannot compete with machine and begin to decay and pay homage to machine.

Its labour-saving aspect has thrown many out of employment. Now the unavailing. but doleful cry of the unemployed multitude rends the air, but does not move the heartless machine-god. The luckless starving many trudge a weary way in search of work and food and get crushed under the wheel of his speeding chariot. The old gods were supposed to be sentient beings, but the new one is totally devoid of feeling. He is simple callous.

The manufacturers are the most devoted worshippers of machine. And it is they who receive its blessings. They possess unlimited resources, and hunger for more. Their greed and avarice have no end, and for further profit they exploit the workers. The domination of "material ends and of unenlightened, scrambling self-interest has resulted in the loss of sensitiveness and a death of the spirit". Industry has condemned the workers to ugly squalors and led to an "ugly" relationship between workers and employers.

Machine has reduced man in stature ; he appears as a pigmy in comparision with impersonal processes and is self-abased. Man has, under the domination of machine begun to lose self-respect. Machine-made things are devoid of any individual stamp, all are same in appearance This amounts to a rejection of individuality and breeds a tendency to suppress individual likes and dislikes.

The tyranny of machine has no limit. It disturbs your sleep at night and causes palpitation and keeps you waking for the rest of the night. It poisons the air and brings on disease.

Perhaps you live the rest of your life in misery. Besides these, there are thousand other ways in which it disturbs the normal life of human beings.

Q. V. Write a note on the imporcance of education in a developing state.

Ans. The progress of a country is judged by the percentage of literary in it. In the more industrialised and advanced countries of the world the percentage of education runs into the nineties. Education and literary are the first pre-requisites to the development of a country in all branches of life.

In a country like Pakistan, where about eighty percent of the population lives in villages and where the economy is primarily agricultural, the problem of education is very serious. When Pakistan came into being the percentage of literacy in the country was as low as fourteen per cent. During all these years of independence not much progress has been made in this direction. The teeming millions that dwell in the rural areas in their backward conditions are still unaware of the fruits of education. It is the problem of educating these teeming millions of adults and children in the villages that constitutes the real problem.

The necessity of educating these millions cannot be minimised. Because of their ignorance, and poverty of knowledge about the progress made by agriculturists and peasants in other lands, they still live under the age old conditions of a backward agricultural system and economy. Knowledge of scientific methods of cultivation, improvement of seed and livestock, better use of fertilisers, newer inventions in agricultural implement cannot be imparted to them. They fail to realise the drawback of the old system and benefits of newer methods. In order to derive benefit from modern developments in agriculture and industry, an educated community is necessary ; a community that can appreciate and accept these developments and can shed away their conservatism. For achieving this purpose, a compulsory education should be introduced to equip the common people with the ornament of knowledge. In a developing country the necessity of education is realised on all hands.

Q. VI. Enumerate the advantages and disadvantages of the use of English as the language of government administration in Pakistan.

Ans. English is looked upon as the gateway to world culture. It is an international language spoken by a vast number of the world's population. A large number of our countrymen are well versed in expressing their thoughts and emotions in English. So we cannot ignore this fact that men who hold high position in society are masters of English. They find themselves in an awkward position if they are asked to convey their ideas in a vernacular language. English is also the language of diplomacy. In all world, conferences English is one of the two or three languages generally used. Our international relations would be very seriously affected if we do not adopt English as the language of government administration of Pakistan. In many countries of the world where English was not previously taught ; it is being introduced as a second language. It would be a great mistake if we be-

little the importance of English or banish it altogether as the language of the government administration.

Pakistan is a bilingual state. The two parts of the country have different languages. Because of the vast distance between East and West Pakistan it would take sometime before both Bengali and Urdu are equally well understood in both the places or a common language evolved. Till such time we shall have to continue with a third language, even if it be a foreign language, which equally well understood in both places. This does not mean that our national languages should not be developed.

In view of the importance of English it is necessary that it should be used as the language of government administration in Pakistan.

Q. VII. Looking back over the history of warfare.

Ans. It is partialy not wholly true that victory has fallen more often to the adherents of a religious ideology, because it is said that offence is the best defence and invaders generally come fully prepared to meet resistance and the invaded one may generally be taken by surprise and may be unprepared, and may be easily conquered. A host of armies are generally a terror and always succeeds as a conqueror because settled population cannot resist them adequately. This point cannot be disputed, that invaders with religious zeal and organized under a ritual discipline are a great might prepared to sacrifice their lives for a cause for which they are fighting. An army necessarily while on attack may not display all the moral good which fostered equality, praternity and sacrifice and just dealing between man and man, that can be an administrative virtue after the conquest takes place but during the invasion, it is the force and the striking power which is uppermost. During surprised and unexpected invasion, the invaded one may not be well prepared, hence might become an easy prey of the invader. This must be accepted that a conqueror can keep his hold on by the

display of his generosity, fair play and justice with due regard to the well-fare of the people who become their subjects. Here a religious co-herence of the ruler can definitely keep them united and the subjects satisfied due to the administrative virtues of a community believed in the values of moral force engendered by religion.

Q. VIII. Suggest means by which Pakistan can build a sonnd defence against foreign aggression.

Ans. No country on earth can afford a firm stand against aggression who does not enjoy good government and stable constitution that assure stability and all sectors of social life. Only a prosperous country can maintain a tangible health and moral stamines to be able to face or eventuallity. Faith discipline and moral rectitude are no infertor quality than valour. A country where there is discontement ill health and corruption becomes an easy pray during invasion. Any amount of war equipment may not avail A country whose foreign-relations are stable and diplomatic services are efficient is better place to meet an aggression. Countries that are shrewd and enough in reading political weather in international sets up and committments are diplomatically re-inforces at unexpected invasion and maintain their defects and become victors. A most secret reservious of man power and moral stamina may be found in healthy educative and contented populations whose standard have been raised, who for the defence of their homes and hearth they will sacrifice all they have and that would be the best defence of the country.

THE END

Ejaz Printing Press, 6-A Shahalam Market, LAHORE